

The Living Church



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July 23, 1961

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Bishop Greenwood, Bishop Gordon, and Bishop Lichtenberger
To Fort Yukon, aboard "Blue Box II," for a centennial celebration [see p. 7].

Churchwomen's Number

LETTERS

(Most letters are abridged by the editors.)

Woolly Theology?

The report of the Joint Commission on Approaches to Unity [L.C., June 25th] raises several basic questions. Given the premise that we are acting as a part of the "One Holy, Catholic, and Apostolic Church" and that we have no faith of our own, no Episcopal religion, but only, in the words of the recent Archbishop of Canterbury, "We have no doctrine of our own . . . We only possess the Catholic doctrine of the Catholic Church":

(1) How is it theologically possible for men to receive Holy Orders from the one Holy, Catholic, and Apostolic Church "without abjuring their previous allegiance" which was Protestant? How can a man accept the Catholic Faith ("and be ordained to banish and drive away from the Church — all erroneous and strange doctrines") and yet remain a minister of a Protestant Church which denies what he accepts?

(2) The Preface to the Ordinal in the Book of Common Prayer and the Universal Church make no "official cognizance of ministers of other traditions" or "respect for other ministers," not because of haughtiness but simply because there are no "other traditions"; only deviations from that which has been "from the Apostles' time." Does the Commission propose that we lapse into heresy and schism?

(3) How can a bishop be a bishop

"whose authority to convey such orders is open to question"? Either a bishop has been consecrated in the apostolic succession or he hasn't. If he hasn't, he isn't a bishop!

I submit if we are going to avoid "discredit(ing) the ministry formerly exercised" we will develop theological schizophrenia and our understanding with over two-thirds of the Christian world will be lessened rather than increased.

The whole of the proposed new Canons are a discredit to rational thinking and Catholic Faith and Orders. They exaggerate a "pipeline" theory of Apostolic Orders to the exclusion of a common faith. I cannot imagine what man could have the mental gymnastics required to take advantage of them were they accepted. These proposals are typical of the "woolly theology" that sets back the advancement of genuine Christian unity immeasurably.

(Rev.) HARRY W. SHIPPS
Vicar, St. Mark's Church

Radium Springs, Albany, Ga.

The Church's Name

The letters on "The Church's Name" have been interesting, and most seem to be of the opinion, as am I, that the present name, in Dr. Shoemaker's words is "inaccurate and therefore should be changed."

At the present time I would suggest that the name be changed by simply dropping the word, "Protestant." It is true as Dr. Shoemaker [L.C., June 25th] points out that, "The Episcopal Church in the United States of America" is but one word less cumbersome than the present name," but it must

not be forgotten that any name which correctly identifies us with our national heritage is going to be cumbersome. The fault does not rest with the name of the Church.

For the future, it might be advisable for our bishops to take the matter of name to Lambeth where the Anglican episcopate might suggest a name, acceptable to all, which would correctly identify our communion as an organic whole throughout the world.

RAYMOND D. BROWN
Seminarist, Philadelphia
Divinity School

Philadelphia, Pa.

I have followed with great interest, both as a Churchman and as a newsman, the recent series of letters dealing with proposed changes in the name of our branch of Christendom.

It seems to me that, although the words "Catholic" and "Orthodox" might well be included in any new name, they would only serve to further confuse the general public.

Since the bulk of a Church's name is disregarded after first reference in news stories and conversation (Roman Catholic becomes Catholic; Eastern Orthodox, Orthodox), any change in those directions would really create problems.

Why not take the most expedient course and use "The Episcopal Church in the United States of America"? This would become, in second reference, the Episcopal Church — which is how most people use it today — and eliminate confusion.

Talking recently with my mother — who

Continued on page 24

A SUMMER OF SERVICE

As a regular and integral part of their seminary training hundreds of seminarians perform useful and important service to the Church through the summer programs in which they participate.

Some help to bring the Church's ministry to those confined in hospitals and prisons; others to migrant farm workers or to underprivileged children in cities and in summer camps; still others to people in foreign lands.

Serving often with no more than living expenses in return, these young candidates for the ministry make effective contribution to the Church's work.

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THINGS TO COME

July

- 23. Eighth Sunday after Trinity
- 25. St. James
- 30. Ninth Sunday after Trinity

August

- 6. Tenth Sunday after Trinity
- 13. Eleventh Sunday after Trinity
- 20. Twelfth Sunday after Trinity
- 24. St. Bartholomew
- 27. Thirteenth Sunday after Trinity

September

- 3. Fourteenth Sunday after Trinity
- 10. Fifteenth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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July 23, 1961

BOOKS

Wide-Angled Survey

CHRISTIAN NURTURE AND THE CHURCH. By Randolph Crump Miller. Scribners. Pp. xiv, 208. \$3.50.

Dr. Randolph Crump Miller, professor of Christian education at the Yale Divinity School, has given us the third volume in a series on the same general subject. In *Christian Nurture and the Church*, the author presents a wide-angled survey of the whole area of Christian education in terms of a familiar doctrine of the Church based on "relationship theology" as set forth by Reuel Howe, Paul Tournier, and others. It is aimed at the intelligent, interested layman and for such a reader should be a helpful gathering of contemporary points of view. The temper of the book is rather like a stroll through a field, picking flowers here and there, all of which blend into a large bouquet. In 196 pages there are 252 quotations and allusions, ranging from a phrase to half a page, and 118 Biblical references.

The thesis of the book, as stated by the author, is "that the Church is the people of God and the body of Christ, a community in which the Holy Spirit is at work. It is a fellowship in which all baptized people share a ministry of love and reconciliation. It has an ordained ministry of those set apart for special functions, including preaching and the administration of the sacraments and leadership of the congregation. It is an exclusive body of those who have been called out, and yet it is world-wide in its scope and universal in its concern for all mankind." This theme — worked out by the author over a period of years in a number of places and with various groups — is organized into 12 chapters ranging in subject matter from the Church's Biblical roots, to the current race problem. It concludes with a summary of how Dr. Miller feels that the Church can begin to rediscover its own meaning in the world. There is a briefly annotated bibliography and a helpful index.

ROBERT N. RODENMAYER

CHRIST IN RUSSIA. The History, Tradition, and Life of the Russian Church. By Helene Iswolsky. Bruce Publishing Co. Pp. x, 213. \$3.95.

Helene Iswolsky's loving, careful, and attractive account of the Russian Church meets the definite need for a good one-volume treatment of this subject. Specialists will need more technical details on particular periods, but even they will appreciate this synoptic survey of Russian Christianity from its legendary begin-

Continued on page 22

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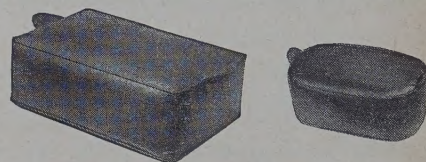
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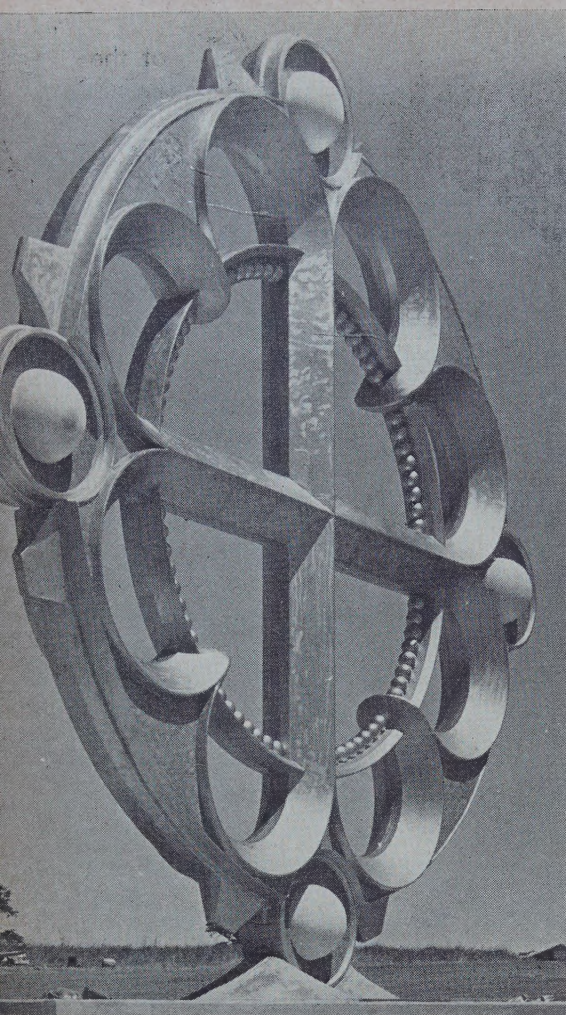
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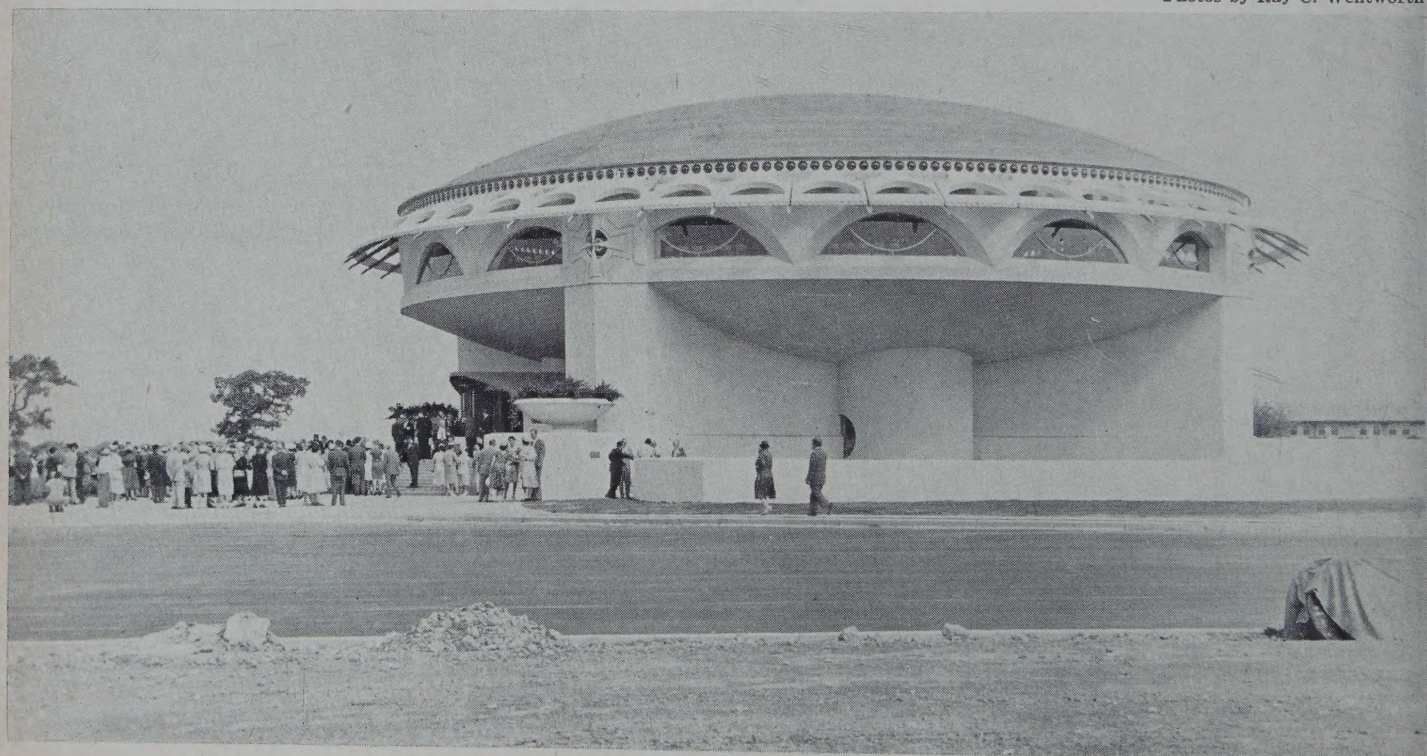
The Deacon: For this holy house, and for those who with faith, piety, and fear of God, enter there-into, let us beseech the Lord.

The Choir: Kyrie eleison.

— From the Liturgy of St. John Chrysostom

Shown here is the new Greek Orthodox Church of the Annunciation, Milwaukee, which was designed by the late Frank Lloyd Wright. The large, gilt-and-tile cross is stationed at the approach to the church [see page 7].

Photos by Ray C. Wentworth



The Living Church



For 82 Years:

**A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.**

**Eighth Sunday after Trinity
July 23, 1961**

EPISCOPATE

Nebraska Bishop Resigns

The Presiding Bishop has received the resignation of Bishop Brinker of Nebraska, effective January 31, 1962.

The bishop, who was consecrated in 1940, will be 68 years old in October. The Rt. Rev. Russell T. Rauscher was recently consecrated as coadjutor of the diocese [L.C., May 28th].

RACE RELATIONS

Out of Jail

The Rev. Grant H. Muse, Jr., who was imprisoned in Parchman State Penitentiary in Mississippi [L.C., July 9th and 16th], has been released on a \$500 appeal bond. He is vicar of the Church of the Good Shepherd, Berkeley, Calif.

Fr. Muse was engaged in a "freedom ride," testing local southern segregation laws by attempting to use segregated bus terminal facilities as part of a racially integrated group, when he was jailed in Jackson, Miss., on June 20th. To ease the crowded conditions at the local jail, he and his fellow rider-prisoners were soon transferred to the state penal institution.

In an interview, Fr. Muse told THE LIVING CHURCH something about his experiences at Parchman:

"When we arrived in Parchman we were driven through the prison farm to the maximum security unit, herded off of our trucks into the maximum security building . . . and there we were ordered to strip, and all clothing, jewelry, etc., were removed from us. Then we were taken into the next section where we were identified, fingerprinted, checked for scars, measured, weighed, and that sort of thing. Then we were given a pair of undershorts and an undershirt (the prison uniform) and taken to two-man cells — each about six feet by nine feet, with a double bunk and toilet — from which we emerged twice a week to walk along the corridor to the shower stall where we showered and shaved ourselves. Since we were in the maximum security unit, there was no exercise period whatsoever.

"The ventilating system was either shut off completely, and the windows closed tight, in which case we sweat; or else the windows were open completely and the ventilation system turned on, in which case it was necessary either to try to sleep sitting back to back for warmth, which didn't work at all,

or (as I did) simply to pace the floor at night and try to sleep in the daytime."

In answer to a question as to whether the "freedom riders" prisoners were put to work at all, Fr. Muse said:

"Oh no. We were maximum security prisoners, like the type at San Quentin who have assaulted guards, or started riots, that sort of thing.

"At the prison, we were allowed two letters in and two letters out per week. This was all handled rather capriciously, though, and we never knew what was getting out and what wasn't, and most letters we wrote did not get out. Most letters that came to us did not get in to us. Another prisoner and I were told by the guards that there was a great stack of mail for us, and that they'd get around to reading it and censoring it eventually, and then give it to us. When I left the prison to head back to Jackson for release, I asked if I'd be given my mail on release, and they said no, that it would be mailed back to the senders.

"I received two letters from my wife while I was imprisoned — one in the local jail and one up at Parchman. I also received five or six other letters from people not related to me. My wife, of course, wrote many letters to me while I was away."

In Parchman, Fr. Muse's cell mate was Duncan McConnel, a Churchman from Castro Valley, Calif. On special instructions of the warden, Fr. Muse was allowed to have the Prayer Book and the elements necessary for the Holy Communion, and was allowed to celebrate the Eucharist in his cell.

Fr. Muse explained his relationship to the Congress of Racial Equality by saying:

"Some of us in Berkeley and elsewhere in the San Francisco Bay area — clergymen, lawyers, university professors, retired judges, and so on — got together and formed a 'Bay Area Committee for CORE Freedom Riders,' in order to support the freedom riders. I was a member of the steering committee of that body. It was through that, and through attending a press conference held by five other freedom riders before they left, that I realized that at least one of the riders [Mr. McConnel] was an Episcopalian who was going because of what the Church teaches him. As I thought that one over, I simply knew that I couldn't stay in Berkeley preaching sermons about it.

"Someone asked me why I came down to Mississippi, and I said, 'because this is part of the world I live in. If it were Chinese citizens of the United States who were being deprived of their constitutional rights — by

local ordinances, or bicycle chains, or baseball bats — in New York City, I would have gone to New York City."

Fr. Muse said that he had been influenced in his decision to make the trip in part by the prayer for social justice (Prayer Book, p. 44) which he had been using since the latest trouble in the south began.

He said:

"At least in theory, I am a respectable established citizen, and can't be discounted as easily as a student or someone else of that sort. The whole tendency and desire of officialdom in Mississippi, of course, is to discount us all as atheists, Communists, radicals, no-goods, out-of-works, that sort of thing; and if each group of freedom riders would include a clergyman of a respected Communion, or an attorney, or a retired judge, or something of that sort, it would help a great deal."

Fr. Muse said the reaction of the people in Berkeley has evidently been quite good. He said that, "with very few exceptions," the congregation is very much unified behind his actions.

Asked his opinion of the proposed "Prayer Pilgrimage" sponsored by the Episcopal Society for Cultural and Racial Unity [see page 6], Fr. Muse said it sounded like a good idea, but opined that, if they went through Mississippi, "they'll never make it through Jackson, unless things change radically by the time they make the trip." We said that we thought the ESCRU group wasn't planning to stop overnight in Mississippi, to which Fr. Muse replied:

"Well. Who stopped overnight? I hadn't really got into the waiting room yet myself when we were already being 'moved on' and arrested."

Mary Alice Muse, Fr. Muse's wife, was asked how it felt to have her husband home again.

"Absolutely wonderful!" she exclaimed.

She said that she and her husband have three children: a daughter, Michele, 8, a son, George, 7, and another son, Lee, 11. How do they feel about their father?

"They're delighted to have their father home," she said. "I think they're rather proud of him."

The children, she said, have gotten along very well with their playmates. "In Berkeley," she said, "we have been received with open arms by the citizens. As a matter of fact there was a 'citizens

committee for Fr. Muse' organized the day after he left, with such people as members of the school board, the Berkeley city council, and so forth. There's no problem."

"You're not planning on losing him again for a while, are you?" we asked.

"I certainly hope not — speaking as a wife, not as a social action-er!"

Absolute Necessity

Clergymen of Japanese, Chinese, Puerto Rican, and American Indian background, as well as Negroes and "whites," will probably take part in a "freedom ride" next September.

In a letter to the clerical members of the Episcopal Society for Cultural and Racial Unity, the Rev. John B. Morris, executive director of the society, points out that thereby "the richness of our own tradition will be shown and certainly the many faces of America will be dramatically portrayed."

The society is planning a "prayer pilgrimage" from New Orleans to General Convention in Detroit next September. The racially mixed group will travel by bus, visiting Church and Church-related educational institutions along the way and making use of public terminal facilities [L.C., July 2d].

The Rev. C. Kilmer Myers, vicar of the Chapel of the Intercession, Trinity Parish, New York City, will serve as chaplain on the pilgrimage, according to Fr. Morris.

In his letter, Fr. Morris quotes the Rev. Martin Luther King, Jr., a Protestant clergyman who has become a leader of Negroes' non-violent attacks on segregation barriers, as saying:

"The Episcopal clergymen who will ride on this pilgrimage, using terminal facilities at the bus stations enroute, will implement the spirit of the freedom rides fully since they will use restroom, eating, and other facilities without regard to race. The misguided opinions of those who urge stopping the freedom rides because they challenge the unjust system of segregation and expose the breaking of federal laws by merchants and officials in the south, will be shown [again] the absolute necessity to continue the challenge if customs, practices, people, and institutions are to be changed to conform to democratic and moral principles."

The society, at 5 Forsyth St., N.W., Atlanta 3, Ga., is seeking funds to meet the costs of the pilgrimage.

ANGLICAN CYCLE OF PRAYER

July

- 23. Minnesota, U.S.A.
- 24. Mississippi, U.S.A.
- 25. Missouri, U.S.A.
- 26. Mombasa, East Africa
- 27. Monmouth, Wales
- 28. Montana, U.S.A.
- 29. Montreal, Canada

DELAWARE

"In the Clink"

A 59-year-old Delaware Episcopal clergyman has stated that he will "sit in the clink" rather than divulge confidences in a \$1,000,000 alienation-of-affections suit.

The Rev. Percy F. Rex, rector of Trinity Church, Wilmington, Del., has asked to be released from a subpoena compelling him to relate the substance of conversations he had with John F. Van Sant some 15 months ago.

Mr. Van Sant, a Delaware state police detective, has sued his parents-in-law, Donald P. and Wilhelmina DuPont Ross, for \$1,000,000. He claims they alienated the affections of his wife, Sheila, causing her to return to them.

Delaware Superior Court Judge James B. Carey has reserved decision.

At issue is the right of clergymen to withhold testimony on matters related to them in confidence. Under present Delaware law, the clergy has no such privilege legally. No statute provides such a privilege, nor is there a written precedent in Delaware common law.

Mr. Rex has been quoted as follows:

"I hope to establish a precedent. If I testify, then one precedent is established. If I don't testify, then another is established, and people will know there is a clergy in this state to whom they can go in confidence. An awful lot for the profession hangs on the decision here.

"I don't intend to testify, no matter what the judge decides. If this means contempt of court, which in this state means you go sit in the clink until you change your mind, then I shall go sit in the clink. I will not be coerced. This is a matter of conscience."

Harvey B. Rubenstein, one of Mr. Van Sant's lawyers, has asked that the court compel Mr. Rex to testify.

He said Mr. Van Sant has waived the privilege of keeping the matter secret and further that Mr. Van Sant's confidences were not related to Mr. Rex in the course of Church discipline and consequently fall outside the scope of clerical privilege.

In an affidavit accompanying the subpoena served on the clergyman, Mr. Van Sant said:

"On no occasion was our discussion ever considered under the seal of confessional, protected by cloak of privilege or subject to religious sanctity. I have knowledge of no reason why [the Rev.] Percy F. Rex now refuses to answer questions regarding a matter not privileged. . . ."

Mr. Rex said he never has kept any record of conversations he has had with persons he has advised. He referred to the process as one of "purposeful forgetting." He said the usefulness of such conversations depends on impartiality, and if he has to repeat such conversations in testimony, it will tend to destroy his impartial position.

"Whether it is the law or not," Mr.

Rex said, "people have the right to go to an ordained clergyman and tell their troubles without fear. This is the refuge of people in trouble, acknowledged by all men of goodwill."

"I have no profession," the rector said, "except that of priest. I am not a marriage counsellor by profession. . . . Only as a priest of God do I live and work."

Mr. Rex also said Mr. Van Sant probably recalls what he said and can repeat it in court if he wishes. He added that his lack of any accurate written records of the conversation is another reason for his unwillingness to detail it.

OKLAHOMA

Highway Upset

Returning from a vacation in New Mexico and Colorado, the Rev. Edwin L. Hoover and his family of Tulsa, Okla., suffered minor injuries when a rear tire blew out and their car overturned some 30 miles west of Woodward, Okla., on June 30th.

Writing in the *Mark*, parish paper of St. Mark's Church, Tulsa, where he is rector, Fr. Hoover said:

"By the time I had made sure we were all still alive, passers-by were helping us from the car. A lady stripped Mike's gasoline-drenched clothes from him (he later objected to going to the hospital in his underwear). Truckers set station fore and aft and helped traffic by. A motorist took Virginia [Mrs. Hoover] and the youngsters to the Woodward hospital to be checked and I waited . . . for the Highway Patrol and wrecker. . . ."

Fr. Hoover told THE LIVING CHURCH that the insurance company had decided to write off the car, a 1957 Ford station wagon, as a total loss, but that the physical injuries to the family were minor, and that all were doing nicely. With Fr. and Mrs. Hoover in the car were their three children: Virginia, 7, Michael, 4, and Nicholas, 21 months.

ALASKA

Trail Makes the Trip

The "Episcopal Air Force," featuring the veteran pilots, Bishop Gordon of Alaska and the Rev. Murray Trelease, missionary of the Yukon Valley, Alaska, "lifted" men from the arctic coast and the interior valleys of the largest of the United States into Fairbanks, last May.

From Fairbanks the men journeyed by automobile through a section of Canada to join with other men of the missionary district of Alaska in a conference, held the first week of June in Juneau, Alaska. The trip covered more than 600 miles, including some 400 miles of graveled Canada. At one point, an Eskimo deacon, the Rev. Milton Swan of Kivalina, Alaska, was asked how he was enjoying his trip. Replied he, casting a glance into

the abyss to his right, "The trip is good when the trail is good."

The northern contingent of the Alaska Churchmen finished their trek to the state capital with a six-hour ferry boat ride from Haines to Juneau, after which they joined their brethren from the southern part of the state in a luncheon with the governor, and got down to business.

Plans were made during the conference for the holding of the first convocation of the 69-year-old missionary district next April in Anchorage, Alaska. A tentative constitution and set of canons are to be prepared, and lay participation is being planned.

The conferees learned that the Church in Alaska is expanding, and is making a drive toward self support.

Takudh Sermon

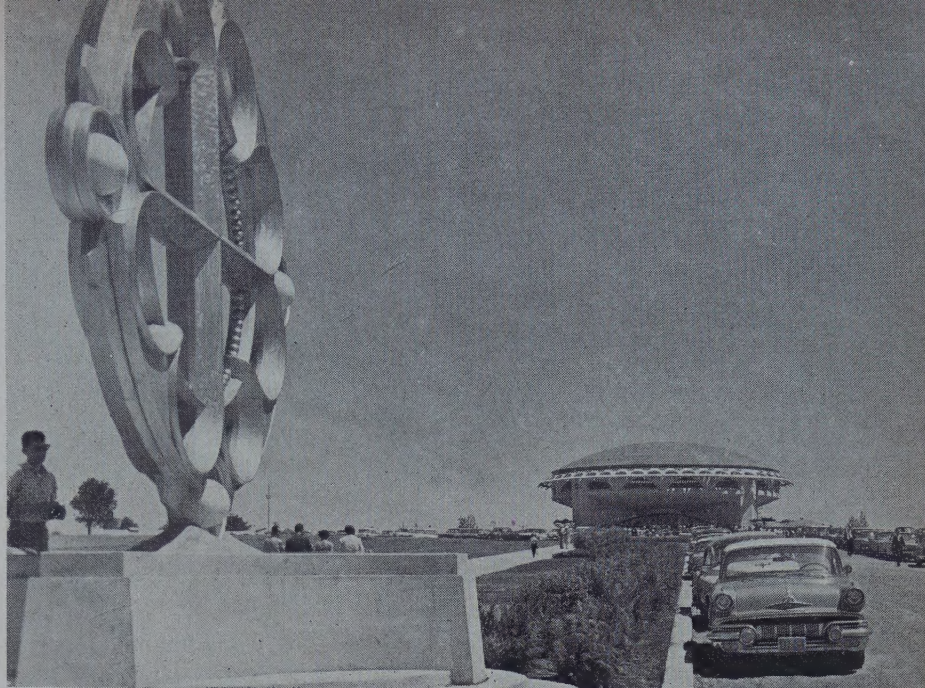
Bishop Gordon of Alaska, the "Flying Bishop," welcomed two other bishops aboard his plane, "Blue Box II," recently. The occasion was a flight to Fort Yukon, Alaska, for the centennial celebration of the first Anglican service on Alaskan soil [see cover].

The bishop's plane was purchased by funds from the United Thank Offering of the Women of the Church.

Accompanying Bishop Gordon on his flight were the Most Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, and Bishop Greenwood of the Yukon, of the Anglican Church in Canada. The original work of the Church in Alaska was done by the Canadian Church.

During his visit in Alaska, Bishop Lichtenberger flew with Bishop Gordon to the interior villages of Tanana, Allakaket, Nenana, and Minto. Bishop Greenwood joined them for the celebrations which were held on July 3d and 4th.

Holy Communion was celebrated on July 3d by Bishop Gordon, and Bishop



Ray C. Wentworth

Milwaukee's Church of the Annunciation: A modern form for an ancient Church.

Lichtenberger preached. Later in the day, Bishop Greenwood preached in the Takudh language at Evening Prayer. Three Athabascan Indian priests (the Rev. Messrs. James Simon, David Salmon, and Isaac Tritt) assisted at the services.

Fort Yukon, which is eight miles north of the Arctic Circle, was the landing place of the Rev. William West Kirkby, an Anglican missionary, who came down the Porcupine River and landed near the spot where it empties into the Yukon River. There, on July 5, 1861, he met a group of Indians, who listened while he told them of God and his redeeming activity in the lives of men.

This first missionary was followed by the Ven. Robert MacDonald, who translated the Bible, the Book of Common Prayer, and the Hymnal into Takudh. The Episcopal Church took over the work in 1896 under the direction of the first bishop of Alaska, the Rt. Rev. Peter Trimble Rowe. The Ven. Hudson Stuck, explorer and missionary, was archdeacon of the Yukon from 1904 until his death in 1920. In 1913 Archdeacon Stuck led the first successful attempt to reach the summit of Mt. McKinley. [Later, in describing a particularly dangerous traverse of that climb, Archdeacon Stuck said that he had been reminded of the "preposterous" words from Lewis Carroll's *Hunting of the Snark*, "silence, not even a shriek."] The Hudson Stuck Memorial Hospital in the Yukon Valley was founded in 1916, and was used by the Church until government services took over the medical care of Alaskan natives in 1957.

Mrs. Clara Burke of Los Angeles, widow of Dr. Grafton Burke, who founded the hospital, took part in the centennial celebration. Her travel costs

were paid by Fort Yukon natives, many of whom had lived in the mission house under Mrs. Burke's care while their parents hunted, fished, and trapped for food.

The host for the celebration was the Rev. Walter W. Hannum, priest-in-charge of St. Stephen's Church, Fort Yukon.

ORTHODOX

Modern Byzantine

The doors of a Greek Orthodox church building, designed by the late Frank Lloyd Wright, were officially opened on July 2d when the Most Rev. Archbishop Iakovos, head of the Greek Archdiocese of North and South America officiated at ceremonies at the Church of the Annunciation, Milwaukee.

The church, which has been described as having a modern Byzantine architecture, reportedly will seat 800 persons, none of whom will sit more than 100 feet from the center of worship. The church is round, covered with a dome. The dome is blue on the outside and gold inside. Landscaping around the building features extensive parking facilities, two fountains, and a large cross at the approach to the church [see page 4]. The Rev. Emmanuel N. Vergis is rector of the parish.

DALLAS

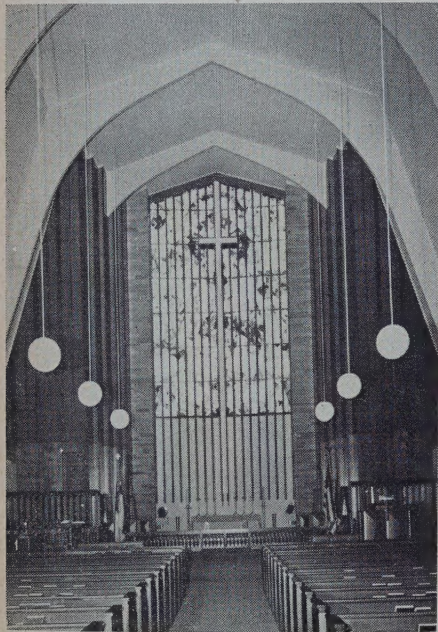
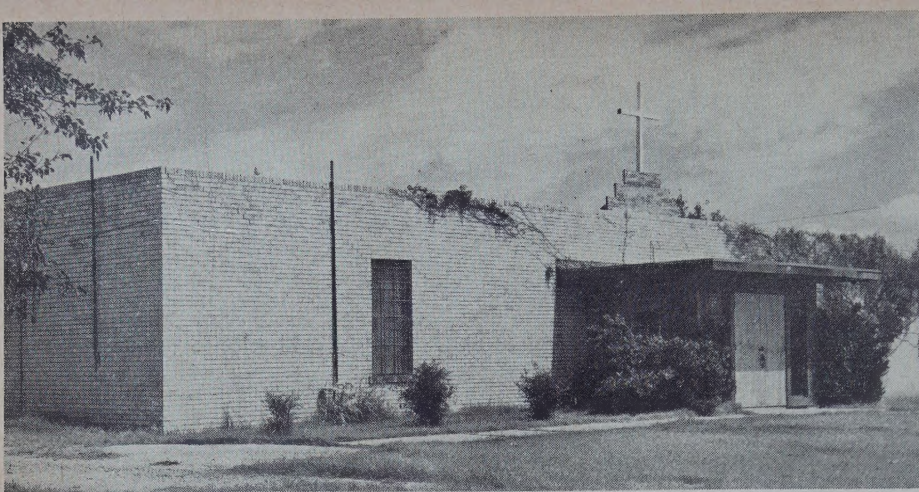
Decade of Increase

A Texas church reports that, in 10 years, it has grown from a mission of 60 communicants to a parish with a communicant list approaching 1,000.

In Wichita Falls, Texas, a new church building was dedicated on June 11th by Bishop Mason of Dallas. The new build-



Deacon Swan: An eye on the trail.



The top photo shows the exterior of the old building used by the congregation of All Saints' Church, Wichita Falls. The interior view is of the new building, which was recently completed.

ing will house the services of All Saints' Church, which now numbers over 1,600 baptized members. The mission was organized in 1951 with 33 members, and had approximately 60 communicants when, in 1953, the present rector, the Very Rev. Francis Fowler, was called. One of the charter members of the mission is on the present vestry.

The structure in which the parishioners of All Saints' have been worshipping for the past few years is a former liquor warehouse. It has been remarked that the congregation, in moving into the quarters, kept the "spirit" and threw away the bottles.

The new building includes an administrative wing, and makes use of folding doors for flexibility of use. Six very large classrooms may be divided into twelve still-larger rooms when needed. The entire structure is air conditioned against the Texas winter and summer extremes of temperature.

ACU

Fr. Johnson Dies

The Rev. Moorhouse Lindley Johnson, chairman of the American Church Union Cycle of Prayer since 1952, collapsed and died just after singing the family Mass at St. Peter's Church, Rockland, Maine, on June 11th.

Fr. Johnson has been a supply priest in the diocese of Maine since 1956. He has been in charge of the Chapel of St. Francis of Assisi in Dennysville, Maine.

Fr. Johnson was born in New York City in 1900. He studied at the General Theological Seminary and was ordained to the priesthood in 1932. He was rector of St. Andrew's Church, Hopkinton, N. H., from 1932 until 1936, and was assistant at St. Andrew's Church, Astoria, L. I., N. Y., in 1936 and 1937. In 1937 and 1938 he was assistant at Christ Church, Pelham Manor, N. Y. He assisted at St. Alban's Church, Philadelphia, from 1938 until 1941. From 1941 until 1943 he was vicar of the Chapel of the Nativity, Philadelphia, and from 1943 until 1945 he was rector of St. Paul's Church, Portland, and priest-in-charge of St. Peter's Church, East Deering, Maine. He was on the staff of the Church of the Advent, Boston, from 1952 until 1956.

He is survived by his wife, Rosamund Lucy Hyde Johnson, and by two daughters, Mrs. Lucy Higgins and Miss Rosemary Johnson.

Orthodoxy vs. Heresy

"Orthodoxy is rooted in the past, for, in the past as in the future, the Church is guided by the Holy Spirit. But unlike theological liberalism, orthodoxy is not immured in the past. The face of orthodoxy is turned toward the future, even while it stretches out its hand to grasp the present."

These words, from a lecture, "The Nature of Heresy," were delivered by the Rev. J. V. Langmead Casserley, professor of apologetics at Seabury-Western Theo-

logical Seminary, at the American Church Union's 1961 Margaret Hall Seminar at Versailles, Ky. The seminar was held from June 26th until July 1st.

Dr. Casserley described heresy as "not any kind of error. Probably we are all of us in error about something or other, but that does not mean we are heretics. Heresy is some perverted way of interpreting the essentials of Faith, which overthrows the foundations of Christian life, faith, and worship, and makes the integrity of the Church's apostolic witness impossible." He went on to say:

Our appeal is to the fathers and to the basic orthodoxy of the relatively undivided Church of the first five centuries. That basic orthodoxy we dare to make our own and to regard its authority over us as absolutely final and decisive. It is because of this basic orthodoxy that the unhappy revival of hopelessly outmoded heresies by the liberals and modernists who have made their homes among us seems to us to belie and betray the essential character of the Anglican Communion. . . . We feel ourselves plunged into a fourth- or fifth-century situation reborn well out of due time. . . . All we ask for is to be Catholics now and to bear our Catholic witness in the midst of a 20th-century situation."

Other speakers at the seminar, the theme of which was "Authority in the Anglican Communion," were the Rev. Carmino de Catanzaro; the Rev. William H. Dunphy, the Very Rev. Walter C. Klein, the Rev. Trevor Jalland, the Rev. J. G. McCausland, the Rev. Homer Rogers, and the Rev. Henry C. Johnson.

At the close of the seminar, participants adopted and signed an "open letter" to the Rev. Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York City, who recently claimed that the "really significant division" in the matter of Protestant unity "lies not between the Protestant Episcopal and other Protestant bodies but within the Episcopal Church itself." [See L.C., July 2d and July 9th]. The letter said, in part:

"Perhaps we ought to be indebted to you for having so clearly pointed out the implications of the [unity proposal made by Presbyterian Eugene Carson Blake] in saying that it is 'based squarely and explicitly' upon the plan which resulted in the formation of the Church of South India in 1947. . . . You assert that Anglicanism has officially approved the view which regards episcopacy as non-essential. . . . You allege that members of the Episcopal Church who do maintain the standards of Anglicanism as an essential part of the Holy Catholic Church are a negligible minority which should be silenced. Stating that they [Anglo Catholics] 'presuppose a view of apostolic succession which large numbers of Episcopal bishops and clergy do not hold,' you confuse a lack of loyalty on the part of some clergymen . . . to the Church's official statements and formularies of faith . . . with official action on the part of the Church which would repudiate essential articles of faith or of Catholic order.

"You overlook the fact that apostolic succession is not the private opinion of a few peculiar priests and laymen in the Episcopal Church, but has been the constant teaching of that Church as of the Mother Church of England. . . .

"You are quite wrong. . . . World Anglicanism has not approved the principles of the Church of South India, nor of those involved in the [Blake] proposal. . . . Only five out of the 14 Provinces of the . . . Anglican Communion have approved some features in the Church of South India. The majority of the Provinces . . . have rejected any such approval. . . .

"Anglicans, Eastern Orthodox, Roman Catholics, and Old Catholics are a group larger than all Protestants put together. Lutherans, Baptists, and other 'old fashioned' Protestants are a group ten times as large as the Blake-Pike-Van Dusen experimental school of thought. Joining with this special group cannot possibly be a step toward unity. It will rather tend to sharpen the division as even among Protestants and undoubtedly create more. . . .

"We admit that it will be hard to refuse an invitation to 'explore the possibilities' of unity under the Blake proposal, but we must remember that a 'commission to study' is all too often mistaken for a mandate of approval, and that those other than members of the Unity Commission itself who do in fact study are all too often called unChristian obstructionists once the resolution to study has been passed. . . ."

MILWAUKEE

Fire on the Fourth

A fire, starting sometime after 10:00 p.m. on Independence Day, destroyed the interior of the choir room and all of the choir vestments of Trinity Church, Wauwatosa, Wis.

A piano in the choir room was destroyed, and damage was done to nearby corridors. Cause of the fire was undetermined, and early estimates indicated that undoing the damage might cost \$10,000. The vestry of Trinity Church, in a meeting on July 5th, ordered the room and its furnishings restored to original condition.

RELIGIOUS ORDERS

Money Matters

A fund drive launched in Lent by the Society of St. Paul to provide funds for the continued operation of St. Jude's Home, a nursing home in Gresham, Ore., has yielded a net gain of \$10,095.01, according to a report by the society. The short range goal of the drive was \$15,000.

The society, being hard-pressed financially, is cutting back some of its activities. It is closing its retreat house, and terminating the contract with the associate rector of the society. The magazine and printing departments of the society are being examined to see where savings can be made by cutting back operations. The society reports that it has an apparent deficit of \$35,000.

Report of the Joint Commission on Approaches to Unity

(Continued from last week)

Philippine Independent Church

Part III: Concordat and Recommendation



As approved by the *Iglesia Filipina Independiente* and embodied in the resolutions, . . . the concordat for full communion is exactly the agreement on which Old Catholic and Anglican Churches have come into communion with each other, save that the words "full communion" are used in place of the word "intercommunion" which appeared in the Bonn Agreement. The change is merely a verbal one, for "full communion" is now the term suggested by the Lambeth Conference to be used for the relation formerly called "intercommunion" [L.C., June 25th].

By this concordat each body recognizes the other as part of the Catholic Church. Each affirms that in all essentials of faith and order, discipline, and worship there is sufficient common agreement as to make possible the fullest communion in Christian fellowship and sacramental life — that is, unrestricted *communio in sacris*. Each body recognizes the autonomy and independence of the other, and maintains its own.

The effect of approval of this concordat by the present General Convention would be to create a relation with the *Iglesia Filipina Independiente* precisely like that now existing between the Protestant Episcopal Church and the Polish National Catholic Church of America or any other of the Old Catholic Churches.

Approval of the concordat has been recommended by our House of Bishops in resolutions passed by that House in November, 1960 [L.C., November 27, 1960]. . . .

Early in 1961 the convocation of the Philippine Episcopal Church, speaking from the Philippine scene itself, likewise urged that the concordat be entered into by action of General Convention. The statement of the convocation of our missionary district repeated the first four paragraphs of the resolutions of the House of Bishops, and [also said]:

Whereas, the same House of Bishops has encouraged the members of our Church in the Philippines to pursue with all earnestness and warmth the steps taken by that House looking forward toward closer companionship between the two Churches; therefore be it

Resolved, that this convocation, while recognizing that problems of considerable magnitude may be involved in working out the principles of the concordat in the local scene, and while recognizing the existence in both Churches of diversities of cultural interests and traditions; but also recognizing the claims of Christian charity upon us all, growing out of our Lord's will and purpose for His Church, and recognizing the opportunity set before us and the obligation placed upon us now and in the future to strengthen the two Churches in their witness to the Gospel of Christ, recommends to the 60th General Convention of the Protestant Episcopal Church in the United States of America to be held in Detroit, Mich., in 1961 that this concordat be entered into.

Recommendation to General Convention

As a result of a study of the *Iglesia Filipina Independiente* and its relations with the Protestant Episcopal Church, before and also consequent upon the Filipino proposal of agreement to the concordat . . . the Joint Commission on Approaches to Unity recommends to the General Convention the adoption of the following resolutions:

Whereas, the Supreme Council of Bishops and the General Assembly of the *Iglesia Filipina Independiente* have passed resolutions proposing full communion with the Protestant Episcopal Church, and have agreed on the establishment of full communion on the basis of a mutually-accepted concordat similar to the Bonn Agreement existing between the Old Catholic and the Anglican Churches, and

Whereas, the House of Bishops of the Protestant Episcopal Church has received the resolutions of the *Iglesia Filipina Independiente* with deep thanksgiving in Christ, and unanimously recommended that such a concordat be entered into; and

Whereas, the Convocation of the Philippine Episcopal Church has also recommended to the General Convention that this concordat be entered into; and

Whereas, the Declaration of the Faith, the articles of religion, the Constitution, Canons, and other official formularies of the *Iglesia Filipina Independiente* embody and affirm adherence to principles of faith and order, discipline and worship that mark it as a true part of the One, Holy, Catholic, and Apostolic Church; therefore be it

Resolved, the House of

Continued on page 21



A session of the 1958 Triennial about to begin.

“Even So Send I You”

[Theme of the 1961 Triennial Meeting of the Women of the Church]

In this special section, THE LIVING CHURCH brings to its readers a picture of what Churchwomen do at the Triennial meeting. Some 500 delegates gather in sessions running concurrently with General Convention to plan their work, programs, and general contributions for the following three years. Some of these plans are shown here, with their implications for Churchwomen everywhere.

My First Triennial

by Mary K. Kerr

I am a "born" Episcopalian, but until my participation in the events at Miami Beach in 1958, I never realized what this meant.

I was scared, too, but I did have one advantage. I had made the trip to Convention in the company of Bishop Crittenden of Erie and his wife, as well as that of the Very Rev. Frederic Murray and Mrs. Murray.

They gave me many pointers, but I was totally unprepared for the size and scope of it all. Fortunately the other delegates were experienced, so I listened (which was not easy for me!) and watched carefully for the first day or so. After all, as president of the Woman's Auxiliary in the diocese of Erie I was supposed to know my way around.

I had another break soon after my arrival at the hotel. Someone introduced me to a Sally Chapman. I afterwards learned that she was Mrs. Alfred Chapman from Bucks County and had been presiding officer of a previous Triennial Meeting, but she was Sally to everybody. Each of us needed a roommate, so we decided to share quarters. That did it! She was wonderful. I asked questions and she answered them. This was a new experience for me and I wanted to learn about things as quickly as possible.

To begin with, there was never a dull moment. We had to commute to our sessions at "the Blue" (taxi driver's phrase for the Fontainebleau), and each trip brought new acquaintances. I met women from practically every state and discovered that, as interested Christians, we all had the same problems. Our bishop has said that an Episcopal Churchwoman should be "enlightened, enthusiastic, ecumenical, and evangelistic." After a few days of constant travel from one meeting to another (7:00 a.m. to 11:00 p.m. was my average day) I decided to add "energetic" to the list!

I was impressed by the democracy of the proceedings. There was nothing cut and dried. We lost our scheduled day for sightseeing because we voted — and voted — and voted for General Division members. Typically, too, we argued for hours about the new name to replace "Woman's Auxiliary" and finally adopted one of the first suggested. It had been the choice of our delegation from the beginning. We

were already using it in the diocese of Erie and felt it was logical, since we were no longer auxiliary and had always been Episcopal Churchwomen.

Here, too, I had my first personal contact with our dedicated missionaries. I met them at the delightful teas given by our host diocese and often wondered how they felt in all the splendor. I was ashamed when I compared the luxury of our surroundings with the sacrifices which they must make. But perhaps they expect these things. They were most appreciative and I am sure they were not as critical as I!

Their presence was a constant reminder to me of the importance of our United Thank Offering. I had been aware of its



1958 United Thank Offering Service
"Why can't we do more?"

significance but the corporate Communion service was an unforgettable experience. In fact, I believe it was the high-point of Triennial for me. My thought then and ever since has been, "why can't we do more?" It was stressed in the committee's financial report that only one of every five requests for assistance can be granted. Actually, they could have used \$10,000,000 during the last three years! We may reach this goal some day if the thousands of women use their blue boxes as faithfully as our missionaries work for the spread of God's Kingdom.

Each phase of Triennial opened new

vistas for me. We met with the men and had facts and figures presented. For the first time, I saw our budget and grasped our needs on a national level. The figures looked enormous to a housewife, but I got the idea quickly: We needed more money! Some people seem to think the Church is a spiritual institution and can function without material aid. A short film, shown on an oversize screen, emphasized this point. Of course, the fact that Robert Young, my favorite "father," was the only character, influenced my thinking, too!

The speakers at the various dinners were brilliant men — people about whom I had read, but whom I never expected to hear, and see, and sometimes even touch! Among the women, Cynthia Wedel, with her warm, vital, magnetic personality, was outstanding. The "Dear Mabel" letter which she read at the farewell dinner for the Presiding Bishop added sparkle to many of the routine reports which I gave on my return to the diocese.

I enjoyed the breakfast given by the Girls' Friendly Society and was impressed by the young people who gave the program. I learned more about Church Periodical Club. Heretofore G.F.S. and C.P.C. had meant very little to me.

Each day I met new people. Thousands attended, but inevitably learned it was a small world. One day I noticed some girls with Utah badges and thought, "They certainly won't know a soul from Oil City, Pa.," but I asked them anyhow. You guessed it! One of them knew a dear friend of mine. Years before they had been neighbors in Oklahoma.

But aside from personalities, Convention made me more aware of the Church as a whole body — not just a parish, or diocese, or province. As I travel across the United States I look for *my* Church in each city and town. Then I thank God for watching over us on our journey, sign the register, and "depart in peace." In a sense, I feel I belong to each one.

This, and much more, I began to learn in 1958. Now in 1961 I hope to learn more, for I practically *asked* to be a delegate. Look for our diocese of Erie name tags.

There may be quite a few, especially on the day of U.T.O. service. We are chartering a bus and hope to have someone from each parish attend. We need *personal* interest. I can talk at the drop of a hat (and do!), so the last three years have been filled with visits to various places in the diocese. I have tried to make Triennial "come alive" for others but I am convinced that one must find it *personally*. For religion is based on the individual and his reaction to our Lord's Commandments — love God and love thy neighbor.

General Convention brought this closer to me and gave me a sense of commitment. I hope it will do the same for each person who attends in 1961!

Mary Kerr (Mrs. C. Todd Kerr) of Oil City, Pa., is a former president of the Episcopal Churchwomen of the diocese of Erie.

The Program of Triennial

by Frances Turner

All of the many aspects of the Triennial Meeting of the Women of the Church will be geared to the "new look at women's work," and to the reaching out of women's ministry "into all the world."

The transition of the women of the Church from the status of Auxiliary to that of Episcopal Churchwomen has stimulated their participation in the whole program of the Church, at all levels. More and more, women are elected to vestries, parish committees, diocesan departments, and executive councils; more and more, women are recognized as lay members of the Church. This has precipitated a new approach to the part women will play in the total ministry of the Church.

At the Triennial Meeting, Dr. Margaret Mead will help us view this "new look." Dr. Mead, Churchwoman, noted anthropologist, and author, will address the meeting on "The women's role in the contemporary world." The Very Rev. Paul Moore, Jr., dean of Christ Church Cathedral in Indianapolis and member of the Urban Division of the National Council, will present women's mission "into all the world." He will speak of our concern not only for peoples oceans away, but for our families and our next-door neighbors, for the communities in which we live, with their complicated social problems, for education at all levels, for the ecumenical movement, and for the Church's responsibility in all these areas.

To stimulate our thinking of these concerns, there will be speakers to talk to us on the aging, society and alcohol, college work, and ecumenicity.

The Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, will bring to the meeting a vision of the world-wide mission of the Anglican Communion. The Ven. David R. Thornberry, archdeacon of Southern

Ohio, will, through visual aids, take us to many overseas missions where the Episcopal Church is at work. The Rev. Samuel Van Culin will speak on "Laymen International," a new venture in missionary effort, and the Rev. Clement W. Welsh will tell us about Forward Movement Publications, of which he is editor.

To aid our understanding of all these concerns and our ministry in these areas, there will be, on two successive days,



Bishop Mosley of Delaware
Meditations on the theme.

two-hour, small-group sessions on the questions: "As lay people of the Church, what is our responsibility in these areas?" and, "How best can we execute our obligations with Christian love and understanding?" Delegates are expected and visitors are welcome to participate in these sessions.

As always at Triennial, a highlight of

the program is the United Thank Offering presentation service. Members of both Houses of General Convention and visitors are invited to this Eucharist, to be held at 7:30 a.m. on Friday, September 22d, at Cobo Hall Arena. The Presiding Bishop will be the celebrant and will be assisted by all the missionary bishops, indicating the world-wideness of women's response, through prayerful giving, to our Lord's command to "go into all the world."

All delegates and visitors will have an opportunity to meet personally our women missionaries at several teas to be held in their honor at Cobo Hall on the afternoons of September 20th, 26th, and 27th.

Meditations on the theme of the Triennial Meeting, chosen by the General Division of Women's Work, set the tone of the meeting. The Rt. Rev. J. Brooke Mosley, Bishop of Delaware, will give the meditation on the mornings of September 19th, 20th, and 21st, in the Triennial meeting room at Cobo Hall.

As one General Division member succinctly stated, looking back 15 years, "How many recall the theme of the 1946 Triennial — when we asked for strength to 'build a city too long a dream' — *The City of God*? In 1949 we accepted a challenge, *Called unto His Holy Fellowship*; to plead, beginning in 1952, that *He Create and Make New Our Hearts and Minds*, that we may be a part of *His Witnessing Community* (the theme of 1955), living and loving as *One Family in Christ* this past triennium."

We have moved steadily toward the theme of 1961, *Even So Send I You* (St. John 20:21). The Church is the Missionary Society; as member of this society, as lay people, as women, we pray we are ready to be sent.

Mrs. Paul F. Turner, of Wilmington, Del., is Presiding Officer of the Triennial Meeting of the Women of the Church, and a member of the General Division of Women's Work.

Program for the Triennial Meeting of the Women of the Church



All business sessions will be held in Cobo Hall. Unless otherwise indicated, morning meetings will close not later than 12:30; afternoon meetings not later than 4:30.

Services of Holy Communion will be given in Detroit churches each morning at 7:30 a.m.

Sunday, September 17

7:30 p.m. Opening service of the General Convention, convention arena.

Monday, September 18

7:30 a.m. Services of Holy Communion, St. John's Church, and Mariners' Church.

10:30 a.m. Opening session of the Triennial Meeting, Mrs. Paul F. Turner, presiding.

2:15- 4:15 p.m. Business session.

8:00 p.m. Evening of music, Ford Music Hall.

Tuesday, September 19

9:00 a.m. Meditation: "Even So Send I You," the Rt. Rev. J. Brooke Mosley.

10:00- 1:00 p.m. Joint session.

2:15- 4:15 p.m. Business session.

4:30 p.m. Tea for nominees.

Wednesday, September 20

9:00 a.m. Meditation: "Even So Send I You," Bishop Mosley.

9:30 a.m. Visits to two Houses of General Convention.

2:15- 4:15 p.m. Business session.

4:30 p.m. Tea for women missionaries.

8:00 p.m. Ecumenical mass meeting, St. Paul's Cathedral.

Thursday, September 21

9:00 a.m. Meditation: "Even So Send I You," Bishop Mosley.

Business session.

2:15- 4:15 p.m. Group conferences, "What Is Our Ministry?"

7:00 p.m. Dinner meeting of National Council Departments.

Friday, September 22

7:30 a.m. Corporate Communion and presentation of the United Thank Offering, convention arena.

11:00 a.m. Business session.

2:15- 4:15 p.m. Group conferences, "What Is Our Ministry?"

8:00 p.m. Missionary mass meeting, convention arena.

Saturday, September 23

No activities planned.

Sunday, September 24

No activities planned.

Monday, September 25

9:30 a.m. Business session.

2:15- 4:15 p.m. Business session.

Address: "The Women's Role in the Contemporary World," Dr. Margaret Mead.

7:00 p.m. Provincial dinners.

Tuesday, September 26

10:00 a.m. Business session (joint session?).

2:15- 4:15 p.m. Business session.

4:30 p.m. Tea for women missionaries.

8:00 p.m. Mass meeting?

Wednesday, September 27

9:30 a.m. Business session.

2:15- 4:15 p.m. Business session.

4:30 p.m. Tea for women missionaries.

7:00 p.m. Seminary dinners.

Thursday, September 28

9:30 a.m. Business session.

Address: "Into All the World," the Very Rev. Paul Moore, Jr.

2:15- 4:15 p.m. Business session.

Friday, September 29

9:30 a.m. Business session.

Installation of General Division of Women's Work.

12:30 p.m. Closing service with reading of bishops' pastoral letter, House of Deputies' hall.

Women in the Church

by Josephine Cowin

While controversy over the place of women in the life of the Church rages in diocesan conventions — some dioceses year after year voting down a simple canonical change striking the word “male” before “communicant” in the requirements for vestry service — women are quietly taking their places in councils, Departments, and Divisions of the National Council.

Since its inception in 1919, the National Council has included four women in its elected membership of 28. The four are nominated to General Convention by the Triennial Meeting of the Women of the Church and election is courteously accorded these nominees, but they are not necessarily representatives of women's work as such. In practice they act as individuals, in the same manner as the bishops, clergy, and laymen who are their colleagues on the Council. Each woman member is on one of the main Departments — Overseas, Home, Christian Education, and Christian Social Relations — and in whatever Divisions her interests and experience may indicate her best use. The only Department so far unadorned by the feminine touch is Finance, but there is no reason why some high-powered businesswoman or legal light, should she be elected to National Council, would not be welcomed here as well. Women have acted as chairmen of Divisions, and vice chairmen of Departments. One woman member of National

Council has, for the past triennium, served as a helpful member of the General Division of Laymen's Work, and it would be but a step to the appointment of a man to the General Division of Women's Work. Despite the impression even on the part of some male members of National Council that their women colleagues were all members of the GDWW, it was only this spring that Council voted, at the request of that Division, to appoint a woman Council member as a representative on the General Division of Women's Work. This provision will take effect after General Convention.

Some members of the General Division of Women's Work are coöpted as members of Departments and Divisions of National Council, bringing to the work of such bodies much of value from Women's Work, and reporting back to the Division.

There is a growing tendency for Divisions of all the national Departments to form advisory committees from Church members at large, for their expert knowledge on a range of subjects from higher education and the arts to radio programming and homes for the aged, and here, too, women are finding that their experience in professional and volunteer capacities can be of value to their Church.

Women have, from the outset of Episcopal and Anglican leadership in the ecumenical movement, been active participants in Assemblies of the World Council of Churches and the National Council of Churches and their multitudinous subdivisions. The influence of women like Mrs. Henry Hill Pierce, Mrs. Harper Sibley, and Mrs. Edwin Allen Stebbins has for many years inspired, and continues to inspire, enthusiasm for the cause of Christian unity.

It is widely believed that women's work in the Church has to do only with parish suppers, money raising, and the United Thank Offering. Highly useful as are these activities, they do not fully satisfy a large number of women who would like to offer their talents and professional skills, their trained minds and educated concerns, to their Church and their God, but who find no outlet in parish or diocese and therefore give of their overflow to community projects. It is true that this, too, may and should be considered as Christian stewardship of time and talent. But parish, diocese, and the national Church are missing some of the gifts that might be theirs if on all levels that word “layman” were interpreted truly inclusively, with regard for creed, surely, but not for sex or color.

Women smile, go about their home and community tasks, and know that the day will return when they will be first-class Church citizens as they were in the beginning of the Christian era. Who knows, some future St. Hilda may again preside at a future Synod of Whitby.

United Thank Offering Grants

by Aileen Rucker

One important matter of business to come before the women of the Church at the Triennial Meeting in Detroit will be the adopting of the United Thank Offering Grants for the coming triennium.

A proposed list of grants approved by the General Division of Women's Work will be presented to the delegates on Wednesday of the first week of Triennial. After the ingathering at the United Thank Offering service on Friday, when the exact amount of the offering is known, the grants for 1961-64 will be presented by the Triennial United Thank



Offering Committee, and voted on in the Triennial Meeting. Thus the final decision about these grants is made by vote of the delegates assembled.

All requests for grants must come from the bishop of the diocese or missionary district, through appropriate Departments of the National Council. Requests may be presented from the floor at Triennial, but will be referred to the appropriate Department director before consideration by the Triennial Committee.

A new philosophy will be found in the proposed grants approved. Instead of

Josephine Cowin is assistant to the registrar of Oberlin College, Oberlin, Ohio. Mrs. Cowin has special responsibility for the students, about 500, in the Conservatory of Music. Her husband, the late Clifford C. Cowin, was treasurer of the diocese of Ohio. She is a member of National Council's Department of Christian Social Relations.

small grants to many missionary districts at home and overseas, large amounts are being proposed for certain priority areas. This was done because it was felt that the offering was thus made more a part of the whole Church's program, more related to the over-all strategy of the Church in the missionary task, and more closely related to other funds in the Church. We now have an even closer relationship with the Home and Overseas Departments, as they advise us about their areas of greatest need.

In the past all requests for capital needs were reviewed and approved by either the Home or Overseas Department before they were presented to the United Thank Offering Committee of the General Division; in the future this will continue to be done, but the review by the Department will include a weighing of the urgency of the need. Only the most urgent, listed with priorities, will be given to the United Thank Offering Committee. Therefore all requests in the proposed list of grants presented at Triennial will have been taken from the top priorities of each Department, and, during the triennium, all grants made from the amount voted for "capital needs during triennium" will be allocated in the same manner.

While most of the women of the Church are familiar with the diversified outreach of the United Thank Offering, it often comes as a surprise to realize into how many lands the Offering goes, and how many different kinds of help it gives. We often hear about the buying of land upon which to erect a building, but do we know that, at the last meeting of the General Division, 38 scholarships were granted for graduate training for women workers of the Church?

We know that many buildings are being constructed with United Thank Offering funds, but do we know that funds were made available so that Christian education material for the deaf could be produced, and so that post-graduate training could be given seminarians in preparation for work with deaf congregations?

We hear of equipping and repairing buildings, but do we hear that United Thank Offering funds made it possible, during the past triennium, to set up a program for a ministry to the aging?

The money for these different and unexpected requests comes from the "undesignated" item in the list of grants. It is impossible to anticipate what the next three years will bring, but we know it will bring many requests of many kinds. What joy to know that the women of the Church will share often, with those in far off places and those at their very doors, offerings of gifts and prayers to build, heal, teach, and witness.

Aileen Rucker (Mrs. Ernest E.) is chairman of the United Thank Offering Committee of the General Division of Women's Work.

Women at Work

by Pennell C. Kirkbride

It was less than two years ago that Bishop Donegan of New York, as president of New York's Episcopal City Mission Society, created the Woman's Council of the society. At the Council's inauguration, on November 13, 1959, various departments of the society described opportunities for service to 190 women from 78 parishes. Today, the Woman's Council has nearly doubled in size and is made up of women who give time and devotion on a definite schedule to specific projects and needs in the society's ministry.

The diocese of New York, with its 90,389 communicants, is the largest diocese of the Episcopal Church. Unofficially, it is even one-third larger, as it ministers annually to more than 31,000 men, women, and children, through its 130-year-old Episcopal City Mission Society. The society has 32 staff and associate chaplains, who minister to over 28,000 people in 36 public institutions every year. Through its charitable programs, a staff of 100, supplemented in the summer by another 100 workers, brings the Church's concern to another 3,000 people.

The "parishioners" are the incapacitated in hospitals and homes for the aged;



Alfred Porto

Planning "The Crystal Ball" in Westchester to benefit the scholarship fund of Elko Lake Camps.*

the incarcerated, in prisons and reformatories; the homeless children, such as those sheltered in the society's St. Barnabas House. Others are the 1,500 city youngsters sent to the society's Elko Lake Camps every summer, or men and women in adversity who are helped by the society's various programs in this greatest and most complex metropolitan area in America. The society maintains two centers for the clinical pastoral training of seminarians and young clergymen, has a Family Service Department, a Port and Immigration Department, and a religious and rehabilitation program for the women and girls at Westfield State Farm, a women's prison and girls' reformatory.

Mrs. Thomas F. Vietor, of St. James' Church in Manhattan, was given the task of organizing the Woman's Council. With the guidance of the director of the society and the coöperation of the department directors of the seven services, she undertook an exhaustive three-month study of the society's specific needs and of areas in which women might most usefully perform a personal ministry. She established



Paul Parker

Mrs. W. H. Deatly, chairman, and Dr. Edward Hawthorne, director of St. Barnabas House.

*From left: Mrs. Ricardo Gonzales, the Rev. E. Walter Chater, Mrs. Henry Harris, Mrs. E. Walter Chater, and Mrs. G. Maxwell Ule.

a cabinet composed of the president of the diocesan Episcopal Churchwomen, Mrs. Gurney Williams; the president of the New York altar guild, Mrs. John Heuss; and the chairman of the society's two existing committees, Mrs. Frederic R. King of the Bellevue Hospital Chaplains' Committee and Mrs. William H. Deatly of the St. Barnabas House Committee. Bishop Donegan appointed to the cabinet a chairman for each of the seven convocations of the diocese.

"Representatives of Our Lord"

Summing up the mission of the Woman's Council, its chairman said recently, "A spirit has grown up in the Woman's Council that is the basic philosophy of the society itself, and the principle on which it was originally founded. That principle is that individuals, even in a complex society, *can* reach out to the many who, through misfortunes of one kind or another, need to feel that there are those who care about them, that they have not been forgotten, and that they are still members of the community."

Addressing the Council's first anniversary luncheon, Bishop Donegan said last November, "Do remember as you go about the work of this Council that you are not visiting as nice Episcopal ladies, you are going as good Christians — that is what your religion makes you do. Remember that in every call you make, and with every person you see, you are representatives of our Lord and of our Church.

"This Council is your response to our Lord's command to visit the sick and those who are in prison. Your kindness evidences to people in hospitals and prisons that our God is a loving God who cares and has concern for all His children."

The Woman's Council has sought to offer itself to all women of the Church as an immediate opportunity to reach out as chaplains' assistants to those who are troubled, discouraged, or in pain, and, through the Society's programs, to "uplift those who are cast down."

The Bronx committee of the Council reports, "Since the need was greatest at Manhattan State Hospital on Ward's Island, we have put our effort there to assist the society's chaplain in his ministry to 700 mentally, ill Protestant patients, only 120 of whom are Episcopalians. . . . After an indoctrination period, most of our women took turns escorting patients between their wards and the chapel. On these walks they come to know the patients; they feel their gratitude and astonishment that anyone should be interested in them. . . . The volunteer

Mr. Kirkbridge, an active Churchman, is director of public relations of the New York Protestant Episcopal City Mission Society. Before joining the staff of the Episcopal City Mission Society, Mr. Kirkbridge was associated with a private New York film company producing business documentaries and television commercials.



Woman's Council volunteers in the Ramapo convocation wheel patients in a home for the aged to chapel services. Shown with them is the Rev. Robert O. Weeks.

may have a real part in helping someone to normalcy.

"The most gratifying work of all has been with the women in three wards. This was an experiment initially, since it involved being locked in with women who never get out. It is truly a real privilege to share your Bible and your prayers with such as these."

In the Ramapo convocation, a group of women also work in a mental hospital, Rockland State. This spring, the patients in one ward gave a party to show their appreciation for the society's volunteers. The volunteers in this hospital show films, encourage younger patients to make things, and help brighten routine days with conversation and refreshments.

Also in the Ramapo convocation, volunteers help sell things made by the men at Camp La Guardia, a rehabilitation center, and by men at the Orange County jail. These men are helped out of their apathy by knowing they can create things

that someone wants. Women help with the Christmas pageants at two reform schools for boys. Women of the Council have established three groups to visit the lonely, elderly residents of Orange County Farm, a home for the aged. On Sundays the women take turns, frequently by parish groups, in helping hard-pressed staffs wheel patients to the Protestant chapel.

Westchester and Manhattan

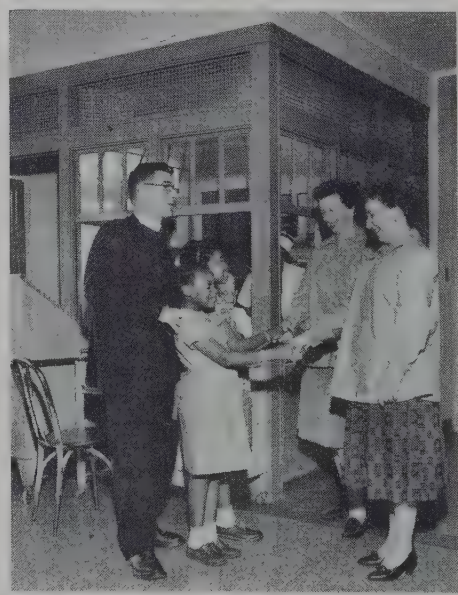
In the convocation of Westchester, Churchwomen have been trained to work at the County Home in the therapy and recreation departments. *Forward* leaflets and Hymnals and recreational materials have been donated.

The Westchester committee has also sponsored Sunday afternoon discussion groups in connection with films on the Bible at the women's prison and reformatory at Westfield State Farm. Led by the Mission Society's chaplain, these discussions have been important incentives for a better way of life.

The Manhattan committee has, among many projects, assistance to the society's rehabilitation worker for Westfield State Farm with the specific problems of released women and parolees, in legal assistance, medical and dental care, and the finding of employment.

In the Hudson convocation, volunteers help welcome children to the society's Elko Lake Camps for two-week vacations. Other women have held annual benefits to provide scholarships for children from parishes in the most congested and depressed areas of the diocese. Even though the Council was not organized for fund-raising but for a direct and personal ministry, these benefits are a practical means of filling a need.

The first year and a half of the Woman's Council has shown that when needs are real and specific, when human beings are in pain, are frightened, alone, or oppressed, the women of the Church will be by their side.



Paul Parker

Chaplain Prescott L. Laundrie introduces two friends to Woman's Council volunteers.

Delegates to the 1961 Triennial

[From a list compiled by the General Division of Women's Work]

ALABAMA

Mrs. Allen L. Bartlett, Birmingham.
Mrs. Basil Horsfield, Jr., president, Florence.
Mrs. J. M. Ladd, Mobile.
Mrs. Schuyler Mathews, Enterprise.
Mrs. Robert Matthews, Gallion.

ALASKA

Mrs. Allan C. Hall, president, Fairbanks.
Mrs. Rex Harwood, Fairbanks.
Mrs. Corrinne Kenway, Juneau.
Mrs. Katherine Peter, Fort Yukon.
Mrs. George Skannes, Sitka.

ALBANY

Mrs. Clifford Andrews, Athens, N. Y.
Mrs. Herbert R. Brown, president, Loudonville, N. Y.
Mrs. A. Tremaine McKinstry, Kinderhook, N. Y.
Mrs. Charles B. Persell, Jr., Massena, N. Y.
Dr. Dorothy Steward, Saranac Lake, N. Y.

ARIZONA

Mrs. Edward B. Danson, Flagstaff.
Mrs. Ross Gomez, Tucson.
Mrs. Robert E. Pence, president, Phoenix.
Mrs. Francis Ryley, Phoenix.
Mrs. Robert Shanahan, Phoenix.

ARKANSAS

Mrs. Harry F. Dodge, Jr., Little Rock.
Mrs. Sam B. Hutton, Fort Smith.
Mrs. Byron R. Morse, Little Rock.
Mrs. Webb R. Phillips, president, Pine Bluff.
Mrs. Booker Worthen, Little Rock.

ATLANTA

Mrs. Hal Daniell, Sr., College Park, Ga.
Mrs. Enola H. Dozier, Fort Valley, Ga.
Mrs. Dan H. Du Pree, Athens, Ga.
Mrs. Frank P. Hudson, president, Atlanta, Ga.
Mrs. Carey Mickel, Jr., Elberton, Ga.
Mrs. L. E. Moser, Atlanta, Ga.

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Mrs. Raymond Fuessle, president, Bethlehem, Pa.
Mrs. Gordon Highriter, Wilkes-Barre, Pa.
Mrs. Harry W. Lewis, Hazleton, Pa.
Mrs. Fred Reinhold, Pottsville, Pa.

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Mrs. William Goodwin, San Francisco.
Mrs. Keene Haldeman, San Francisco.
Mrs. William Phelps, Jr., Mill Valley.
Mrs. Theodore Worley, president, San Jose.

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Mrs. John S. Lawton, president, Watertown.
Mrs. Harold Nelson, Auburn.
Mrs. Jack Vaill, Binghamton.
Mrs. Richard H. Zogg, North Syracuse.

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Mrs. Sterling Beckwith, Lake Forest, Ill.
Mrs. Bernard F. Keenan, La Grange, Ill.

Mrs. Roy O. Riser, Park Ridge, Ill.
Mrs. Allen S. Watson, president, Glen Ellyn, Ill.

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Mrs. Richard B. Mayborn, Wheat Ridge.
Mrs. Franklin N. McClelland, Denver.
Mrs. Donald G. McDade, Denver.
Mrs. Ona F. Quasebarth, president, Ft. Collins.

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Mrs. Winthrop Hilton Davis, president, Meriden.
Mrs. Frank Dubois, Waterford.
Mrs. Blyden Jackson, New Haven.
Mrs. Edward Stites, Higganum.
Mrs. Lester M. Worthey, Southport.

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Mrs. T. M. Delanoy, president-elect, Dallas, Texas.
Mrs. Roy H. Lively, Ft. Worth, Texas.
Mrs. E. L. Miller, Dallas, Texas.
Mrs. Ralph W. Rowley, president, Dallas, Texas.

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Mrs. John Clough, Dover.
Mrs. Lewis B. Flinn, Kennett Square, Pa.
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Mrs. John H. Ruckman, Rehoboth Beach.

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Mrs. Don Denning, Bend.
Mrs. Cranston Fosberg, Parkdale.
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Miss Dorothy M. Miller, Denton, Md.
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Sister Marjorie Raphael, SSSM, Port-au-Prince.

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Mrs. Willard Buscher, Honolulu, Hawaii.
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Mrs. S. Winslow Bell, Rochester, N. Y.
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Mrs. Parker Hoffman, Corning, N. Y.
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Mrs. Russell Raney, Greenville.
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Mrs. Jack Mason, Princess Anne.
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Mrs. William Bolster, Bristol, Tenn.
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Mrs. Arthur Owens, Roanoke.
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Mrs. R. S. Hubbard, Spokane, Wash.
Mrs. John P. Moulton, Spokane, Wash.
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Mrs. John Irwin, Johnson City.
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Miss Lois Mills, president, Spartanburg.
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Mrs. Robert H. Bird, Salt Lake City.
Mrs. Robert F. Goudge, Price.
Mrs. L. Ralph Morris, president, Ogden.
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Mrs. A. Ervine Swift, Santurce, Puerto Rico.

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Mrs. John D. Lockwood, Washington, D. C.
Mrs. George DeWitt Miller, Washington, D. C.
Mrs. Gerald D. Morgan, Gaithersburg, Md.
Mrs. Francis W. Robey, president, Arlington, Va.

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Mrs. Albert I. Decker, Prairie Village, Kan.
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Mrs. Gill Miller, Kansas City.
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Mrs. Horace L. Goodman, Lewisburg.
Mrs. D. A. McKee, Wheeling.
Mrs. William Parker, president, Parkersburg.
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Mrs. George E. Kephart, Berrien Springs.
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Mrs. Florence Renkenberger, Muskegon.
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Mrs. R. T. Dent, Spruce Pine.
Mrs. Ralph Isley, president, Gastonia.
Mrs. Frank B. Rankin, Mount Holly.
Mrs. M. S. Wilson, Newton.

WYOMING

Mrs. Less Evans, Cheyenne.
Mrs. Robert Fair, Cheyenne.
Mrs. Albert G. Irene, president, Medicine Bow.
Mrs. Raymond C. Knapp, Laramie.
Mrs. James More, Sheridan.

Women of the Church

The work of the women of the Church, with special reference to the Triennial Meeting next September in Detroit, is the theme of special articles in this issue. It is a little over three years now since the "Woman's Auxiliary" became the General Division of Women's Work in a far-reaching reorganization which changed not merely the name but the lines of administration and the goals of women's Church service at the national level.

Today, the program of the women of the Church is neither more nor less than the program of the Church itself. This concept is fully developed at the national level, and we believe that it has been almost universally accepted at diocesan and parish levels. The General Division and the diocesan and parochial Churchwomen's organizations provide channels of communication and task forces to achieve the goals of the Church itself rather than those of a side-organization within the Church.

The theme of the Triennial Meeting — "Even so send I you" — captures this concept clearly and vigorously. The mission of the women of the Church is simply the mission of the Church.

The energy and efficiency of women's organized Church service is always a challenge and an occasion of envy to those who labor in men's activities. Whether it be in the Triennial Meeting itself or in such noteworthy activities as the work of Churchwomen in the New York Protestant Episcopal City Mission, it seems that women are, on the average, far better informed, more dedicated, and more deeply involved in Christian works of mercy than the men. In our opinion, however, the significance of this difference can easily be over-emphasized. Men's work would not necessarily be at its best if it were a carbon copy of women's work. It is true for both men and women that the work of the Church is not merely "Church work." The Church is at work in business and in the factory, as well as in the home and in the parish house. The men — and the women — whose energies are largely expended in their daily work would not necessarily be doing more for the Kingdom of God if they threw themselves into organized activities of the parish.

So, even as we pay tribute to the great things the women of the Church do in an organized way, we are conscious of the role of the "unorganized Churchwoman" who, because of her job in the world, or the claims of a family, or perhaps just because of her own particular *modus operandi*, finds her Christian service outside of the channels of Church organization and normally attends only that parish meeting which gathers around the altar. All of us are bound to be Christ's servants, and to measure our service by His self-giving; but there are diversities of gifts and differences of administration.

One of the most glorious achievements of the women

of the Church is the United Thank Offering. It is glorious because of the amount of money raised, and because of the things that are done with the money. But its greatest glory is theological in character — that every dollar and quarter and dime and nickel and penny is intended to represent, not the desire to "do good" but the grateful response of God's people to His mercies. In such giving, the praise is not for the giver but for the God who has given. It is the accumulated thankfulness of many thousands of Churchwomen, and therefore it is both precious in God's sight and powerful in testimony in the world of His loving care for His people.

The announcement of the amount of the offering is always one of the exciting moments of General Convention; yet the amount is actually of much less significance than the way in which it is given.

THE LIVING CHURCH cannot extend greetings to the women of the Church any more than to the men of the Church without extending greetings to itself. The editorial "we" includes both genders, and so of course does the readership. The anachronistic quirk in the Episcopal Church's polity which hinders women from serving in Church legislative office does not go very deeply into the day-to-day life of the Church. We hope to see the day when St. Paul's assertion that in Christ there is neither male nor female will be applied to service in all diocesan conventions and in General Convention itself.

We hope the preview of the Triennial afforded in this issue will be helpful both to delegates and to those who are considering going to Detroit as visitors. We are sure that it will be a most thrilling and rewarding experience.

Beachcombing: in Retrospect

Breakers
On the beach:

Fingers
Of the Deep,
Clutching
For grains of sand
To scatter o'er
A Festal Board
In darkened fathoms'
Land,
A Sea-God's fare
Where Merangels share
No hint of spoiled,
Earthy air.

(Rev.) RAY HOLDER

Venerable Canon

The Rev. Canon Darby Wood Betts has been appointed as archdeacon of the diocese of California by Bishop Pike of California, acting with the concurrence of the standing committee and the council of the diocese.

Canon Betts will continue in his position as canon to the ordinary and as director of community relations for the diocese, with responsibility for the diocesan divisions of social relations, communications, and interChurch relations. In his new post he will serve as a general adjutant to the bishop, and will have particular charge of the strengthening and extension of the urban work of the Church in the diocese, especially in San Francisco, Oakland, and San Jose, Calif. He will live in San Francisco.

OVERSEAS AID

SAVE for Damaraland

Churchpeople in the Kansas City area have formed Southwest Africa Volunteer Enterprises, Inc., for the purpose of advancing the work of the Church in the diocese of Damaraland, which comprises the territory. Bishop of Damaraland is

the Rt. Rev. Robert H. Mize, an American.

The executive director of SAVE is Mrs. Peter E. Bowers of Prairie Village, Kan. The Rev. Clifford E. B. Nobes, rector of St. Paul's Church, Kansas City, Mo., is one of the American commissaries for the diocese. (Other commissaries are the Rev. Rene M. Bozarth, S.S.P., of Gresham, Ore., and the Rev. George A. Robertshaw of Rumson, N. J. [L.C., June 18th].

Those wishing to contribute to the Damaraland work should send checks to SAVE, Inc., 4900 West 69th Street, Prairie Village, Kan.

HEADQUARTERS

Make Way for the New

Demolition of the buildings on the site of the new national Episcopal headquarters building in New York City has been started, according to a release from the National Council. All former tenants have been relocated.

Excavation of the site has been scheduled for August 1st, and bids on some 50 subcontracts are to be submitted to the general contractor by August 15th. The building is expected to be ready for occupancy by January, 1963.

CHURCHWOMEN

THE DAUGHTERS OF THE KING,

a national Churchwomen's organization, will meet just before General Convention in Detroit, from September 12th to September 16th. Headquarters will be the Hotel Wolverine with services at St. John's Church, 2326 Woodward Ave., and Old Mariners' Church, 170 E. Jefferson Ave. On September 12th, the Cathedral Church of St. Paul, Detroit will be host to a fellowship tea for delegates and visitors.

The convention of the Daughters of the King will be called to order at 10:30 a.m., September 13th, by the presiding officer, Mrs. James Lyle Cassidy, first vice president, and welcomed by Bishop Crowley, Suffragan of Michigan. Among convention speakers will be Col. Paul Rusch, director of KEEP; the Rev. Dom Anthony Damron, OSB, St. Greg-

ory's Priory, Three Rivers, Mich.; and Bishop Emrich of Michigan.

The order was organized in 1885, from a senior Bible class for women in the Church of the Holy Sepulchre (now Resurrection), New York, N. Y. It observes two rules, prayer and service. Its objective is the extension of the Kingdom of Christ, especially among women, and the strengthening of the spiritual life of the Church.

THE GIRLS' FRIENDLY SOCIETY

has scheduled a Corporate Communion at 7:30 a.m., September 21st, at St. John's Church. Bishop Richards of Central America will be the celebrant with Dr. David Hunter, director of National Council's Department of Christian Education, assisting. After the service Bishop Bayne, the Anglican Communion's Executive Officer, will address the gathering at a breakfast. Also scheduled for September 21st is a bus trip to Camp Holli-day at Ortonville, which the GFS of Michigan has purchased [L.C., June 11th].

On September 22d, 40 or more girls will participate in the United Thank Offering Ingathering. All GFS members will take part in the Youth Weekend, September 22d to the 24th.

The society, founded in the USA in 1877, is a national and world organization for girls. In the USA the program serves girls between the ages of seven

and 21 years. The society provides a Christian community where girls work and play, worship and serve, and discover the Christian faith in daily living. A mission object each year provides focus for mission study and gifts.

THE CHURCH PERIODICAL CLUB

will meet just before General Convention, from September 13th to September 16th. The headquarters will be the Tuller Hotel in Detroit, and a Corporate Communion will be held at St. John's Church on September 14th. There will be business sessions, workshops, and luncheons;



various speakers, including Bishop Emrich of Michigan, Bishop Gesner of South Dakota, and Bishop Swift of the Virgin Islands, will give addresses.

The CPC, founded in 1888, is an organization which provides religious materials to seminaries, rural centers, Army camps, prisons, and Church workers, in this country and abroad.

The Living Church Development Program

During the next two or three months contributions received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters. To date the goal of \$12,500 is still far away.

Previously acknowledged	\$6,658.60
Receipts Nos. 3159-3169, July 5-12	298.00
	\$6,951.60

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.



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BOOKS

Continued from page 3

nings to the present time, followed by an appreciation of Russian piety as illustrated in the typical devotions of the laity and the way of life of the monk, the parish priest, and the pilgrim.

Christ in Russia may stand beside the classic works of Dean Stanley and Bishop Frere, and has the advantage of being written by a Russian of Orthodox background. Miss Iswolsky herself, daughter of a Czarist diplomat, belongs to the small but interesting group of educated Russians who have at various times found their way into the Roman Communion, but without renouncing their own spiritual heritage and love for the Church of their fathers. She is remarkably fair not only to various currents in the Russian Orthodox Church but to the dissenters from it, both the ultra-Orthodox *Raskolniki* and the more recent Protestant groups. (With a charity to match hers we may pardon her passing observation that the Eastern Churches "unlike the Anglicans" have retained the Apostolic Succession, p. 187.)

There is an attractive group of illustrations, mainly of icons and the Kremlin churches — including the deservedly famous Rublev icon of the Trinity, equally dramatic aesthetically and profound theologically.

Miss Iswolsky does not write as an original scholar, but has read and used the best literature. The expert will notice an occasional slip in detail, as for instance the statement that the Eastern Patriarchs welcomed the Petrine Governing Synod as a "brother" — they rather patronizingly called it a "spiritual sister," *synodos* being feminine in Greek (p. 112); and the account of present conditions does not seem to be quite up-to-date.

But these are very minor points in the admirable presentation of a long and thrilling story, at the end of which we may share the author's hopeful conclusion:

"We have often pointed in this book to the remarkable continuity of the Russian *Eklesia*, a continuity that remained unbroken for one thousand years while prelates were crowned or uncrowned, thrown into jail, murdered, or placed on the throne opposite the monarch's. Shall this continuity cease because of 50 years of trials?" (pp. 135-6).

EDWARD ROCHIE HARDY

Children's Books

LET'S BE ENEMIES. By Janice May Udry. Pictures by Maurice Sendak. Harpers. About 30 unnumbered pages. Trade, \$1.95; Harpercrest, \$2.19. A nice little tale, with cute illustrations, of how a couple of wee tots are friends, then enemies, then — suddenly — friends again. (Age group 3-6.)

Diary of a Vestryman

Small Town Sunday

(fiction)

by Bill Andrews

July 13, 1961. The sign in the filling station last Sunday said there would be services at St. Wulfstan's Church every second and fourth Sunday of the month at 9:30 a.m. The vicar's name was given as the Rev. J. R. Anderson, but that had been scratched out and, in pencil, was written, "Fr. Lorrin." The vicarage address was given as Biltsburg — the county seat town 40 miles to the east.

We inquired as to the location of St. Wulfstan's Church and drew a blank look from the boy who filled our gas tank. But his boss said, "Oh, you mean the Episcopal church. Two blocks right, then one block left. I ain't sure they have church today, tho. Some days they do and some they don't."

No cars were parked beside the white frame church, but the door was open, the lawn was neatly cut, and I could see a light inside. I left the family in the car and walked inside, startling a lady who was putting some flowers on the altar.

"Yes," she replied to my question, "there's church today. But not yet. Heavens, it's only 9:15 and Mr. Hardling won't be here for an hour."

"Oh," I asked, "is Fr. Hardling supplying for Fr. Lorrin?"

She looked pained at my ignorance. "Fr. Lorrin, he left in 1958 or 1959. Mr. Hardling's our new vicar, just out of seminary. That's why he's a mister instead of a father, you know. He's just a deacon yet. But very nice. I hope he stays, but I don't suppose he will. Mostly they don't, you know."

It developed that I was being addressed by Mrs. Lown, and that she was the altar guild "if you can call one person a guild," she sighed. "Since Loretta

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

July

23. The Rev. S. Atmore, Caine, Plymouth, Meeting, Pa.; St. John's, Monticello, N. Y.
24. — — —
25. St. Monica's Home, Roxbury, Mass.
26. St. Anne's, Calais, Maine; St. Ann's, New York, N. Y.; Grace, Cobleskill, N. Y.
27. Blessed Sacrament Mission, Green Bay, Wis.
28. All Saints', Fort Worth, Texas; Trinity, Fostoria, Ohio
29. Order of St. Francis, Mt. Sinai, N. Y.

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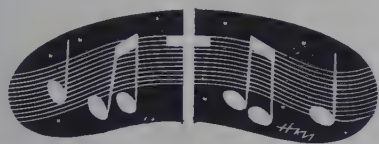
died and Mrs. Smith moved to California, I've done it all."

"The altar looks very nice," I said. It did, too, though the green super frontal was faded and the altar brass showed evidence of painstaking effort to hammer out dents.

"Do you play the organ?" Mrs. Lown asked.

I said my daughter played piano, and Mrs. Lown went dashing to the car to persuade Sally to play the foot-power reed organ for the service. "Mrs. Jennings, she usually plays for us, but she's visiting her daughter in Minneapolis, and old Mrs. Luther is just too feeble, so we won't have any music if you don't play, dear," Mrs. Lown said with unconquerable eloquence.

Sally went inside to practice, and Sue, Junior, and I were given an escorted tour of the treasures of St. Wulfstan's — the banal Resurrection window over the altar, the Communion silver that was a gift of the first missionary bishop of the area in



the 1870s, the baptismal font that was given by Mrs. Lown in memory of the son she lost in World War II, and the wooden altar itself — a very bad piece of work it was.

We went outside on the grass and relaxed until a shiny red Volkswagen parked by the church, and a youngster in clericals jumped out carrying a vestment case and a briefcase. Mrs. Lown greeted him joyfully, introduced him to us, explaining that she had told him and told him to change the hours of service in the cards at the filling stations and motels. Mr. Hardling gave a good handshake to each of us, rejoiced over Sally's playing, and then cast covetous eyes upon Junior. "Are you an acolyte?" he asked. So Mrs. Lown went scurrying to the two-by-four sacristy to resurrect an ancient red cassock, while Mr. Hardling asked about friends of his in the Metropolis area. I was drafted to ring the bell, which, Mrs. Lown explained, was from the last steam locomotive that ran on the branch from Biltsburg to Morreville. It was loud if not melodious, and shortly after it rang, worshipers began to arrive. The 10:15 Morning Prayer service began at 10:35, with the singing of "Fairrest Lord Jesus" and ended, after a learned sermon on the doctrine of the hypostatic union, at 11:30, with "Onward Christian soldiers."

Mr. Hardling departed for his next stop — an 11:45 service at Blanding, which, he assured us, wouldn't be more than 20 minutes late. "I'm gaining on the clock," he said, "thanks for the help," and he was gone in a clatter of gravel.

The senior member of the bishop's committee dragged me off to coffee at his home next door, and explained the problems of small mission life, while Sue and the kids drank lemonade at the Lown home.

I'm back home now, back on the job, and back concerned with the problems of the suburban parish and its six-figure building program, its rector and curate, its verger and organist and secretary, its good glass and good silver. Maybe this is the Church that matters — but I find it hard to forget that the Church is also a lot of St. Wulfstan's — tiny frame chapels in dwindling country towns, served by a handful of worshipers and inexperienced clergy, the latter spreading themselves thin over a multiplicity of tiny congregations.

I don't claim any great wisdom in the area of missionary strategy. And I know there is precious little future, in terms of statistical growth, for missions like St. Wulfstan's. But if the faithful live in these little towns, can we ever turn our back on them and deny them the ministry of Word and Sacraments? I think I'd vote "no."

I asked our rector one question. "Why do I have to go to a little country mission served by a brand new deacon to get a truly learned theological sermon?"

Fr. Carter laughed very loudly. "You've just discovered one of the guarded secrets of the ministry," he said in mock solemnity. "It is that every newly-ordained deacon just out of seminary is full of learning, and that every year he serves as a cleric he will progress toward a serene ignorance. Believe it or not, in a year or two even the most erudite of young clergymen begin to preach sermons their more perceptive parishioners partly understand."

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Cuban Refugees

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Offering, Fort Hood, Texas	27.01
	\$103.01

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LETTERS

Continued from page 2

was reared in and has lived most of her life in a parsonage — I was astounded to hear her mention reading that an offshoot of my denomination was considering merger with hers (The United Church of Christ).

"An offshoot?"

"Yes, the Protestant Episcopal Church..."

JOHN VORNHOLT

Communicant, St. John's Church
Norman, Okla.

While we are thinking of reforming Pecusa's odd designation, why does no one think of someone's long-back suggestion — simply omit the ambiguous word "Protestant"?

MARY MCENNERY ERHARD

Swansea, Mass.

Church or Parish Hall

Our Church today faces a very obvious dilemma as to the importance of the parish hall [in comparison to] the church. In the past 15 years it seems that our entire emphasis on church activity has been in the parish house. The kitchens, the gymnasiums, the church offices, the auditorium, and the conference rooms have taken precedence over the sanctuary and the nave of the church proper. The kneeling man in his pew has been replaced by buzz groups in the conference room.

It is time we paused a minute to ask ourselves just what is of primary importance —

the altar or the conference table, the chancel or the dining room. Everything we do today calls for some kind of a conference, some kind of a committee meeting. We have devised a variety of slick techniques, group laboratories, and parish life conferences. We are continually instigating rallies of one kind or another on the diocesan and parish level. We have devised a new phraseology. The word "fellowship" has been replaced by "relationship," structural or otherwise. We call the congregation a group governed by the dynamics of the parish organization. We don't conduct services but we run a program or an operation. The church has become a plant.

We are overburdened with administration, with directors of this and directors of that, with advisors, counselors and pastoral visitors. We have typewriters, mimeograph machines, tape recorders, motion-picture projectors, dictaphones that would put any modern business office to shame. We raise budgets, make lists, take surveys, put up charts, institute campaigns for buildings, hold victory dinners, elect team captains for various canvasses. This is the condition in which we find ourselves in the Church today. The overburdened priest with his administrative duties of the parish house finds himself getting further and further away from the altar, in spite of anything he can do.

We need to retrace our steps and go back to the fundamental purpose of the Church which is to preach the word of God, to administer the Sacraments and to take care of the spiritual lives of its people. If the Church is going to survive today, it must

go back to the altar, it must bring the communicant out of the parish house and back to the pew. The office should become a study; the conference room a place of religious instruction. Let us not dim our eyes to the importance of the sanctuary as we face the ever increasing demands of the parish house.

(Ven.) G. ROSS MORRELL
Christ Episcopal Church

Ansonia, Conn.

Letter of Transfer

I read with interest the Rev. Harry Hoffman's article on the letter of transfer [L.C., June 25th]. I agree that it can be a problem, but why abolish a system that can work if the clergy answer their mail?

(Rev.) PAUL HANNAFORD
Rector, St. Paul's Church

Greenville, Ohio

Militant Minority

What a good letter from the Rev. W. S. Reisman [L.C., July 2d]!

Dr. Van Dusen has it all wrong about a militant minority in our Church. We do have differences, but the unanimity with regard to apostolic succession is so great that any proposed unity which does not deal with it will fail. But, as the Bishop of Albany said, apostolic succession is not the basic problem, but essential belief in the Faith is.

(Rev.) CHARLES E. HILL

Honorary canon, Cathedral of All Saints,
Albany, N. Y.
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PEOPLE and places

Ordinations

Priests

Connecticut—On June 29, the Rev. Jeffrey T. Cuffee, vicar, St. John's, Ansonia, Conn., and the Rev. John H. Wilson, curate, St. Mary's Church, W. 126th St., New York City.

Long Island—On July 8, the Rev. Charles H. Van Tassel, assistant, St. Ann's Church, Sayville, N. Y. (The ordinand was at one time an operatic singer.)

Louisiana—On June 29, the Rev. Lyle F. Parratt, rector of Christ Church, St. Joseph, La., in charge of Grace Church, Waterproof.

Michigan—On June 27, the Rev. Chandler C. Randall, by Bishop Blanchard of Southern Ohio, acting for the Bishop of Michigan; to be assistant at Grace Church, Cincinnati, while doing graduate work at Hebrew Union College there. On June 29, the Rev. Edwin A. Griswold, vicar, St. John's Church, Clinton, Mich.

Minnesota—On June 29, the Rev. Daniel Lee Swenson, curate, St. Martin's by the Lake, Minnetonka Beach.

Nevada—On June 27, the Rev. Tom S. Wilson, vicar, Holy Trinity Church, Fallon.

Southern Ohio—On June 17, the Rev. Milton M. Gatch, Jr., to do graduate work at the Yale Divinity School. On June 24, the Rev. Donald L. Karshner, rector, Church of the Resurrection, Fernbank, Cincinnati. On June 28, the Rev. Donald D. Dunn, assistant, All Saints' Church, Cincinnati.

Tennessee—On June 26, the Rev. Richard W. Clark, vicar, St. James', Union City, and St. John's, Martin.

Virginia—On June 24, the Rev. James H. Cunningham, rector of Fredericksville Parish, with address at Earlysville.

On June 25, the Rev. Lawrence W. Mason, rector of Cople Parish, with address at Hague.

Western New York—On June 23, the Rev. Lawrence P. Houston, Jr., curate, St. Stephen's, Richmond, Va. Bishop Scaife was assisted in the service by the Rt. Rev. Thaddeus F. Zielinski, Bishop of the Buffalo-Pittsburgh diocese of the Polish National Catholic Church.

Western North Carolina—On June 29, the Rev. Joseph R. Glasgow, assistant, Church of the Ascension, Chicago.

Deacons

Louisiana—On June 24, Ernest F. Bel.

Michigan—On June 29, Bruce E. Bailey, to serve churches at Crosswell and Lexington, Mich.; Franklin P. Bennett, Jr. (whose father preached at the service), to be assistant at Christ Church, Dearborn; J. Daniel Burke, assistant, St. Andrew's, Ann Arbor; Robert G. Eidson, St. Paul's, Brighton, Mich.; David M. Gracie, churches at Rogers City and Long Rapids; Eugene W. Hannahs, a Marquis fellow at Christ Church Cranbrook and at the Detroit Industrial Mission; Frank J. Haynes, assistant, St. Joseph's, Detroit, serving the Church of Our Saviour, Detroit; Stephen H. Knight, II, St. John's, Au Sable; William E. Lyle, assistant, All Saints', Pontiac; Charles C. Lynch, assistant, Church of St. Philip and St. Stephen, Detroit; Hays H. Rockwell, associate chaplain, St. George's School, Newport, R. I.; Charles E. Sturm, churches at West Branch, Mich., and Rose City; Sylvester M. Vaughan, St. Mark's, Marine City, Mich.; Robert G. Willoughby, assistant, St. Philip's, Rochester, Mich.; and Donn L. Wolf.

North Carolina—On June 24, W. Eastwood Atwater, Jr., assistant, Christ Church, Charlotte; David M. Bercaw, in charge of churches at Roxboro, Milton, and Yanceyville; James S. Cox, Jr., assistant, Church of the Good Shepherd, Rocky Mount, in charge of the church at Battleboro; Franklin F. Fagan, III, in charge of churches at Mayodan, Walnut Cove, and Germantown; Earle H. Fisher, in charge of St. Michael's, Tarboro, Grace Church, Lawrence, and St. Ignatius', Old Sparta (Tarboro); Phillip A. Lewis, assistant, St. Andrew's, Greensboro; and William C. Morris, Jr., and Downs C. Spittler, both to serve the Episcopal Associated Mission, Salisbury.

South Dakota—On July 2, Dennis A. Tippet, vicar, St. Andrew's, Rapid City.

South Florida—On June 24, Frederick N. Paddock, vicar, Holy Trinity Church, Fruitland Park. On June 29, Charles B. Farrar, vicar, Guardian Angels' Church, Lake Worth; Larry D. Lossing, to serve churches at Belle Glade and Pahokee; and James G. Radebaugh, curate, Holy Trinity Church, Melbourne, Fla.

Southern Ohio—On June 12, Robert R. Hansel, to be curate at Trinity Church, Columbus; on June 13, Raymond L. Sturm, to serve churches at Logan and Nelsonville; and on June 29, Everett D. Simson, curate, St. Paul's Church, Dayton.

Southwestern Virginia—On June 26, William F. Eberman, to serve Emmanuel Church, Madison Heights; Dennett C. Slemp, probably to serve temporarily in another diocese; and Richard D. Tyree, to serve Trinity Church, Arrington, and Grace Church, Massies Mill.

Tennessee—On June 18, Paul W. Pritchardt, to be deacon in training at St. Peter's Church, Columbia, Tenn. On June 22, William G. Daniels, curate, St. Stephen's, Oak Ridge. On June 25, Peter G. Keese, deacon in training at St. John's Church, Knoxville; William R. Senter, III, at St. James', Knoxville; and Harry S. Shadden, Jr., vicar, St. Luke's, Chattanooga. On June 27, William R. Baird, vicar of churches at Gallatin and Lebanon, Tenn.; and John P. Davis, Jr., deacon in training at St. Peter's, Chattanooga. On June 28 in one service, Bruce Green, vicar, St. Mark's, Copperhill; and Duff Green, deacon in training, St. Mary's Cathedral, Memphis.

Upper South Carolina—On June 23, Charles A. Bledsoe, assistant, Church of Our Saviour, Rock Hill, S. C., and David A. Fort, assistant, St. Martin's in the Fields, Columbia. On June 24, Edward A. Rouffy, assistant, Christ Church, Macon, Ga. On June 26, Robert E. Long, vicar, St. Luke's, Newberry, S. C.; George M. Maxwell, vicar, St. Christopher's, Spartanburg, S. C.; Jay B. McLaughlin, assistant, Trinity Church, Columbia, S. C., and

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Allan C. Mustard, Jr., assistant, Church of Resurrection, Greenwood, S. C.

Virginia — On June 23, Theodore H. Evans, Jr., to teach and serve as chaplain to Anglican students in Hong Kong; Allie W. Frazier, Jr., in charge, Wicomico Parish at Wicomico Church, Northumberland County, Va.; T. H. Michael Nesbitt, curate, Grace and Holy Trinity Church, Richmond; Charles A. Perry, in charge, Grace Church, Goochland, and the Church of Our Saviour, Montpelier; and Marshall T. Ware, assistant, All Saints', Richmond.

Washington — On June 17, Charles M. Tait and Philip Turner for work in Uganda, East Africa; they will be on the faculty of the Anglican Theological Seminary in Mukono. Ordained at the same service; Dale T. Cropper, Jr., to be assistant at Christ Church, Kensington, Md.

Western Massachusetts — On June 20, Arthur M. Cheney, III, to be in charge of St. John's, Millville, Mass., and St. Andrew's Chapel, Woonsocket, R. I. On June 24, Warren C. Herrick, Jr., to work in Wyoming, and David A. Scott, to work in the Liberian mission of the Order of the Holy Cross.

Western New York — On June 23, Daniel E. Clark, to be on the staff of Grace Cathedral, Topeka, Kan.; Robert E. Clark, to serve St. Peter's Church, Hobart, N. Y.; Bruce W. Forbes, to serve St. Luke's, Jamestown, N. Y.; Jack T. Gimlin, to serve St. Andrew's Church, Newfane, N. Y., and St. John's, Wilson; Richard Swartout, to serve Grace Church, Lockport, N. Y.; Todd H. Trefts, to work in Uganda, East Africa; and William C. Zeferjahn.

Bishop Scaife of Western New York was assisted in the service by the Rt. Rev. Thaddeus F. Zielinski, Bishop of the Buffalo-Pittsburgh diocese of the Polish National Catholic Church.

Western North Carolina — On June 17, Delmas E. Hare, to be in charge of St. Mary's Church, Quakers Meadows, and Burke County missions.

Changes of Address

The Rev. Dr. Roger Alling, rector of Christ Church, Corning, N. Y., is now living at 69 E. First St.

The Rev. Owen J. Dice has moved from Brownfield, Texas, to Levelland. He will continue to serve churches in Levelland, Lamesa, and Brownfield. His new mailing address: Box 422, Levelland, Texas.

The Rev. Joseph A. DiRaddo, rector of All Saints' Church, Florence, S. C., has moved from Rosewood Dr. to 1630 Cherokee Rd., Florence.

The Rev. Walter P. Doty, retired priest of the diocese of Albany, formerly addressed in Columbus, Ohio, may now be addressed at General Delivery, Pompano Beach, Fla.

The Rev. Samir J. Habiby, assistant Episcopal chaplain at UCLA, is now living at 10948½ Roebling Ave., Los Angeles 24. His office address: University Religious Conference at UCLA, 900 Hilgard Ave., Los Angeles 24. (The offices of the Episcopal chaplains are open during the summer.)

The Rev. Stephen Moccasin, formerly addressed in Wanblee, S. D., may now be addressed at Dupree, S. D.

The Rev. Richard P. Nevius may be addressed until October 1 at 42 Stockmore St., Oxford, England; after October 1 at St. Augustine's College, Canterbury, Kent, England. (Fr. Nevius was ordained to the priesthood on May 10 by Bishop Bayne, Anglican Executive Officer, acting for the Bishop of Washington.)

The Rev. Donald G. Stauffer, vicar of St. Christopher's Church, San Lorenzo, Calif., will live in England for a year with his family, exchanging work with the Rev. Robert A. S. Martineau. The Rev. Mr. Stauffer's address is now: Allerton Vicarage, Liverpool 18. The exchange was made under auspices of the National Council, under the Waters-Seabury plan.

The Rev. H. Stonier-Hamnett, rector of St. Matthew's Church, National City, Calif., should no longer be addressed at Box 1037 since the post office box has been discontinued. Address: St. Matthew's Church, 521 E. Eighth St.

The Rev. R. Archer Torrey, who has been at St. Augustine's College, Canterbury, Kent, England, requests that first class mail now be sent to him at St. Michael's Seminary, APO 301, San Francisco. Magazines and packages may be addressed to him at 3 Chong Dong, Seoul, Korea.

The Rev. Stuart S. Tuller, Jr. has returned to Bedford Hills, N. Y., and his work as curate at St. Matthew's Church, after nine months of study at the University of Edinburgh.

Births

The Rev. Richard A. Cantrell and Mrs. Cantrell, of St. John's Church, Bisbee, Ariz., announce the birth of twin daughters, Mary Helena and Mary Monica, on June 10. The Cantrells have six other children, all singles — three boys and three girls.

The Rev. John P. Miller and Mrs. Miller, of Holy Trinity Church, Southbridge, Mass., announce the birth of a son, Christopher Paul, on June 2.

The Rev. James H. Newsom, Jr. and Mrs. Newsom, of Christ Church, Greenville, S. C., announce the birth of their fourth child and second daughter, Martha Elizabeth, on June 11.

The Rev. Davil L. Watkins and Mrs. Watkins, of St. John's Church, Ripley, W. Va., announce the birth of a son, Timothy Blake, on June 5.

The Rev. G. David H. White and Mrs. White, of the Church of the Good Shepherd, Clinton, Mass., announce the birth of a son, Christopher William, on June 1.

Laymen

Mr. Ronald C. Barlow, who has been with the New York office of the Morehouse-Barlow Company for about a year, is now assistant treasurer of the company. Mr. E. Allen Kelley, formerly manager of Morehouse-Barlow's New York retail bookstore, is now managing editor in charge of the editorial department of the company.

Mr. Heywood Fox, managing partner of Fox, Wells, and Rogers, Stamford, Conn., investment partnership, is now trustee and treasurer of the Berkeley Divinity School. Mr. Fox, who will succeed the late Mr. Frank Gulden, is also a vestryman at St. Mark's Church, New Canaan.

Mr. Samuel J. Massey, a member of the staff of Trinity Church on the Green, New Haven, Conn., has given up his work there after 35 years of service. Mr. Massey, a fellow of the American Association for Health, Physical Education, and Recreation, was also a recipient of the Silver Beaver, the highest Scout award on a local basis for service to boys.

Mr. Richard L. Powers, Jr. is now studying at ETS while acting as lay vicar of Emmanuel Mission, Winchendon, Mass.

Resignations

The Rev. James Garfield Caldwell has given up his work as rector of Mount Calvary Parish, Los Angeles, and will be inactive for reasons of health. Address: Box 4067, Inglewood, Calif.

The Rev. Stanley Clapham has retired after 20 years as rector of St. Luke's Church, Los Gatos, Calif. Address: 1980 Washington St., San Francisco.

The Rev. George F. Collard, curate at Christ Church, Williamsport, Pa., has retired. Address: 12 John St., Kingston, N. Y.

The Rev. Lee A. Hanes, rector of Holy Trinity Church, Hillsdale, N. J., will retire from the active ministry on October 1. He was ordained to the

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THE COLLEGE OF Saint John the Evangelist, Auckland. A Theological College of the Church of the Province of New Zealand. Owing to the impending retirement of the present warden, applications are invited for the position of warden of this college. The college is situated in the city of Auckland and provides for a roll of fifty students. Applications close with the undersigned (from whom conditions of appointment may be obtained) on 31st August, 1961. W. T. Cheeseman, Secretary, Saint John's College Board of Governors, C.P.O. Box 652, Auckland, New Zealand.

WANTED: Assistant clergyman for large western Pennsylvania parish. Moderate Churchmanship. Interested educational and youth activities, and parochial ministry. Two other ministers on staff. To begin work August, 1961. Reply Box P-619.*

WANTED: Teacher for maths and science; grade school teacher. Write or call Headmaster, St. Mary's School for Indian Girls, Springfield, South Dakota.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, 26, Churchman, single, B.M. degree, would like a full-time position. Excellent education and well-rounded experience of eight years. Available in September. Reply Box O-625.*

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priesthood in 1947, after a teaching career of more than 25 years. Upon retirement, Fr. and Mrs. Hanes will live in Shelter Island, N. Y., and in Florida.

The Rev. Ralph F. Johnson, vicar of the Church of the Incarnation, Gaffney, S. C., has resigned and as of September 1 will be a novice of the Order of the Poor Brethren of St. Francis. Address: Little Portion Monastery, Mount Sinai, L. I., N. Y.

The Rev. Lester Jones, rector of St. Mark's Church, Plainview, Texas, has resigned and will do mission work in Latin America.

The Rev. Alvin B. Potter, rector of St. James' Church, Stanton, Del., has retired. Address: 61 Delvin Terr., Woodland Apts., Wilmington 5, Del.

Diocesan Positions

The Rev. Henry A. Tilghman, vicar of the Church of St. John the Evangelist, Yalesville, Conn., is now also assistant to the general secretary of the department of Christian education in the diocese of Connecticut.

Marriages

Miss Anne Warwick Brown, daughter of Bishop and Mrs. Brown of Arkansas, was married on June 17 to Mr. Albin MacDonough Plant, son of Mr. and Mrs. Albin J. Plant, of Baltimore, Md.

Miss Margaret Harper Glenn, daughter of the Rev. C. Leslie Glenn, was married on July 1 to Mr. John Sherman Estey, son of Mrs. Lawrence Estey, of Ephrata, Pa., and the late Mr. Estey. The bride has been working in radio and television in New York; her husband, a graduate of the Yale Law School, is a lawyer in Philadelphia.

Miss Charis Virginia Warnecke, daughter of Bishop and Mrs. Warnecke of Bethlehem, was married on June 7 to Mr. Ernest S. Young, a student at VTS and the son of Mr. and Ernest S. Young, of Nanticoke, Pa.

Degrees Conferred and Awards

Berkeley Divinity School recently conferred the honorary degree of doctor of sacred theology on the Rev. William Grime, rector emeritus of St. Paul's Church, Great Neck, L. I., New York.

The Church Divinity School of the Pacific recently conferred the honorary degree of doctor of divinity on the Rev. Louis B. Keiter, rector of All Saints' Church, Portland, Ore.

Harvard University recently conferred the honorary degree of doctor of divinity on the Rt. Rev. Stephen F. Bayne, Jr., Anglican Executive Officer.

Hobart and William Smith Colleges' commencement exercises saw the customary aplomb of the Rev. Dr. Louis M. Hirshson (president of the colleges) shaken briefly when he was hooded with the mantle of the honorary degree of doctor of humane letters. The surprise citation followed the award-

ing of seven other honorary degrees including the degree of doctor of divinity on the Rev. Alfred L. Griffiths, headmaster of Brent School in the Philippines and the Rev. Norman A. Rummel, rector of St. Peter's Church, Geneva, N. Y.

In his first five years at the colleges, President Hirshson has led a development campaign which had already exceeded its first goal of a million and a half dollars and is well started on its three-year plan to raise a total of \$2,500,000. He personally attended all 40 campaign dinners on both coasts.

Kenyon College recently awarded the honorary degree of doctor of canon law to Professor Wilbur Griffith Katz, of the University of Chicago Law School, and the honorary degree of doctor of divinity on the Rev. Morris F. Arnold, rector of Christ Church, Cincinnati.

Dr. Clifford P. Morehouse, vice-president of the Morehouse-Barlow Company, received the Bishop Chase Medal from Kenyon College for devoted and distinguished service to the Episcopal Church. He has been an Episcopal delegate to numerous Church councils and was in the group chosen by the Episcopal Church to visit and study the Church of South India in 1956.

Loyola College, Baltimore, Md., conferred the degree of master of psychology on the Rev. Nelson Rightmyer, Ed.D., recently. He is rector of St. John's Church, Glyndon, Md., and secretary and historiographer of the diocese of Maryland.

Virginia Theological Seminary recently conferred the honorary degree of doctor of divinity on Bishop Temple of South Carolina; Bishop Creighton, Coadjutor of Washington; Bishop DeWitt, Suffragan of Michigan; the Rev. Louis A. Haskell, rector of St. John's Church, Charleston, W. Va.; the Rev. Hugh D. McCandless, rector of the Church of the Epiphany, New York; the Rev. Kenneth M. Sowers, comptroller of the Office of Chief of Chaplains; the Rev. Cornelius P. Trowbridge, chaplain, St. Luke's Hospital, New York City; and the Rev. David C. Watson, rector of the Church of the Messiah, Baltimore, Md., and president of the standing committee of the diocese of Maryland.

VTs has conferred the degree of master of sacred theology on Mr. Martin Lehmann, of Berlin, graduate of the University of Heidelberg.

Corrections

Mr. Balfour S. Jeffrey, secretary of the Bishop Vail Foundation of the diocese of Kansas and acting chancellor during the past year, was inadvertently called "the Rev. Balfour S. Jeffrey" in the issue of July 2. He is a layman.

Other Changes

The Rev. Walter S. Pond, rector emeritus of St. Barnabas' Church, Chicago, is now an honorary canon of St. James' Cathedral, Chicago. He was at one time dean of the Episcopal Cathedral of SS. Peter and Paul in Chicago, which is no longer in existence.

Lay Readers

The Rev. Philip S. Watters, Jr., a former Methodist minister, is now a candidate for Holy Orders and is serving as assistant at St. Paul's Church, Morris Plains, N. J.

Women

Miss Avis Haskell, formerly missionary (under National Council appointment) at St. George's Church, Austin, Nev., and St. James' Church, Eureka, Nev., will on August 1 become director of religious education at Christ Church, Eureka, Calif.

Seminaries

The Rev. Dr. John M. Gessell, formerly associate rector at Grace Church, Salem, Mass., will on September 1 become an assistant professor of the School of Theology of the University of the South, Sewanee, Tenn. He will teach ethics, Christian education, and homiletics. Dr. Gessell is now vacationing in England and Scotland.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Ernest A. Shapland, honorary canon of St. James' Cathedral, Fresno, Calif., and a retired priest of the missionary district of San Joaquin since 1950, died on May 20th.

At the time of his ordination to the priesthood in 1923, he was vicar of the Church of the Holy Spirit, Fresno, Calif., a post which he held from 1921 until 1928. From 1928 until 1944 he was vicar of St. John's Church, Lodi, Calif. He was associate rector of St. James' Cathedral, Fresno, and vicar of St. Philip's Church, Coalinga, Calif., in 1944 and 1945, and from 1945 until his retirement he was vicar of All Saints' Church, Mendota, Calif. For many years he served as chairman of the district of San Joaquin's committee on the Church Pension Fund. He is survived by his wife.

Ida F. Rhinehart Scambler, wife of the Rev. John H. Scambler, rector of St. Peter's Church, Chicago, died in Chicago on July 4th.

Mrs. Scambler, a native of Belvidere, Ill., married Fr. Scambler in 1932. Fr. Scambler has been rector of the Chicago church since 1945. From 1932 until 1945 he was rector of Christ Church, Oak Park, Ill.

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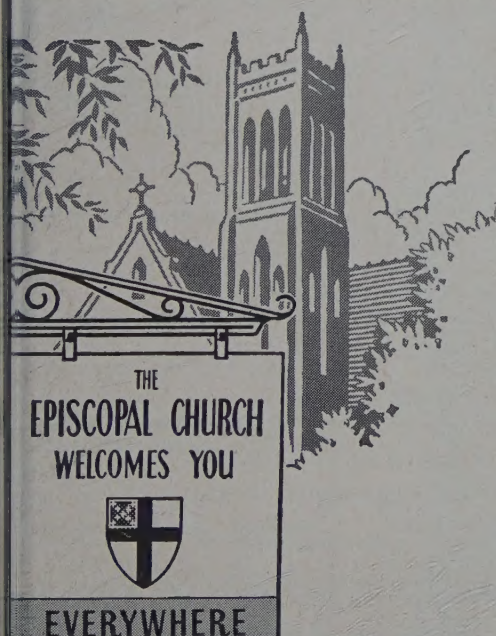
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Sun 7:30, 9:15, 11; Daily MP, HC, EP

Continued on next page

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Antependium; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



ATTEND SUMMER CHURCH SERVICES

Continued from previous page

WASHINGTON, D. C.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,
Rev. W. A. Opel, associates
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;
Daily MP 10; HC Wed & HD 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun: 7, 8, 10; Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs &
HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 6:30, 7, 8, 10

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri
10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

ALL SAINTS CHAPEL 211 W. Madison
Episcopal Church Loop Center
Tues, Wed & HD: MP & HC 7:45; HC 12:10
Mon thru Fri

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun Masses: 7, 8, 9 (Sung); Daily: 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser;
Daily 7 ex Sat 9; EP 5:30 Sat only; C Sat 5,
Sun 8:30

WILLIAMSTOWN, MASS.

ST. JOHN'S 23 Park Street
Sun HC 8, MP 9:15 (HC 2S), MP 11 (HC 1S);
HC Tues 7:20, Wed & HD 10

DETROIT, MICH.

ST. MATTHIAS Grand River & W. Grand Blvd.
Visit us during the General Convention
Sun 9, 11; Wed 11; Thurs 7; Fri 8:30

MESSIAH 231 E. Grand Blvd.
(10 Min. E. of Civic Center out Jefferson Ave.,
1 bl. N. of Belle Isle Bridge)
Rev. John Dahl, r
Sun: 8 (low), 10 (high)

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett; Rev. H. Finkenshaedt, Jr.
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
The Most Modern Church in New Hampshire
Sun: 8, 10 HC; C by appt

NEWARK, N. J.

GRACE Broad & Walnut Sts.
Rev. Herbert S. Brown, r
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex-
Fri 9:30); HD 7:30 & 9:30; C Sat 11-12; 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;
C Sat 4:30-5:30 & by appt

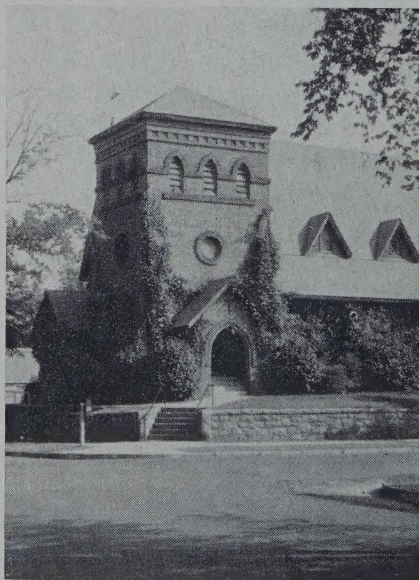
ELMIRA, N. Y.

GRACE Church and Davis Sts.
Sun MP 7:15, HC 7:30, 9; Daily EP 5:15; HC Wed
9:30; Thurs 7; HD as anno; MP 9:30 if no HC;
C by appt; Healing 1st Mon 7:30

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays: MP & HC 7:15 (HC 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11,
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.



TRINITY CATHEDRAL
LITTLE ROCK, ARKANSAS

NEW YORK, N. Y. (Cont'd)

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 10 Sung, other services as announced

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;
C Thurs 4:30-5:30; Fri 12-1; Sat 2-3, 4-5, 7:30-
8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 10, (Sung); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays: HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun Mass 7, 8, 9 MP, 9:15 Sol High Mass, 10:30
Low Mass (Spanish), 5 EP; Weekdays: 7:15 MP,
7:30 Low Mass, 5 EP

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

TROY, N. Y.

ASCENSION 548 Congress St., Rts. 2, 66, 40
Rev. Knight Dunkerley
Sun: HC 7:30, 9:30

WATKINS GLENN, N. Y.

ST. JAMES' (in the Heart of the Finger Lakes)
Rev. Alton H. Stivers, r
Sun HC 8, 10:30; Weekdays as anno

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11, EP 5:30; Daily (ex Sat) 7:45, 5:30;
Wed 12:10; Sat 9:30; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7
ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

VANCOUVER, B. C. CANADA

ST. JAMES' Gore & Cordova
Sun Masses: 7:30, 8:30, 9:30, 11, Sol Ev 7:30;
Daily Mass: 7:15; C Sat 7 & 8:30 & by appt

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in the promotion of church attendance by all
Churchmen, whether they are at home or away
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